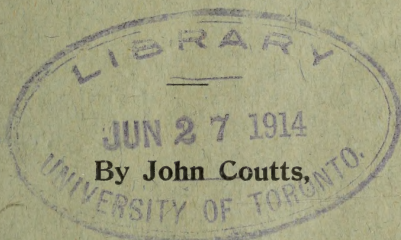


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HOMELY THOUGHTS  
ON HOW  
**SCIENCE HAS DISCOVERED**  
**THE FOUR WAYS to the**  
**FOUR SQUARE CITY OF GOD**



By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

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M. L. HUTCHINSON, 305, Little Collins Street.

1914.

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# OLD LAMPS

AND THE

## NEW LIGHT OF SCIENCE.

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The Pleasant and Harmonious Fellowship of  
Empiricism, Philosophy and Religion  
on the Question of Development.

- CHAPTER I.      FORCE, ENERGY, MATTER AND PHYSICS.  
                    Lamp : The Sphinx and the Riddle.
- CHAPTER II.     THE REALM OF PHYSICAL LIFE.  
                    Lamp : The Maze and the Minotaur.
- CHAPTER III.    THE REALM OF THE SPIRIT.  
                    Lamp : The Avatars of Vishnu.
- CHAPTER IV.    THE REALM OF MIND.  
                    Lamp : Parseeism ; The Conflict of Good and Evil.
- CHAPTER V.     THE REALM OF INTELLECT.  
                    Lamp : Ulysses and his many labours.
- CHAPTER VI.    THE SOUL AND THE MORAL LIFE.  
                    Lamp : Naaman the Leper.
- CHAPTER VII.   THE REALM OF GRACE.  
                    Lamps : Abraham and Nebuchadnezzar.
- CHAPTER VIII.  THE REALM OF CONFLICT AND SACRIFICE.  
                    Lamps : Abel, Isaac and Isaiah.
- CHAPTER IX.    THE WORK OF THE HOLY SPIRIT.  
                    Lamps : Sacrifice, The Bush, The Shekinah, Ezekiel's  
                                Vision.
- CHAPTER X.     THE GLORIFIED LORD JESUS CHRIST.  
                    Lamp : The Vision to John in Patmos.
- CHAPTER XI.    ANALOGIES OF NATURAL AND SPIRITUAL WORLDS.  
                    Lamp : The Bible as the Living Word of God.
- CHAPTER XII.   THE KINGDOM OF HEAVEN AS WITHIN MAN.  
                    Lamps : Science and the Conscience.
- CHAPTER XIII.  THE VISION OF BLESSING, HARMONY AND UNITY.  
                    Lamp : The Pattern in the Holy Mount.
- CHAPTER XIV.   CHRIST IN MAN AND MAN IN CHRIST.  
                    Lamp : The Treasure in the Earthen Vessels.

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Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

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PRICE SIXPENCE.



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**1914.**

## PREFACE.

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The thought kept in view in this pamphlet is that Science, as a means of gaining true knowledge, by the inductive method, has entered the field of universal thought and is claiming the attention of thoughtful men, asking them to turn aside from the strife of tongues on every side, and to seek after, and cherish, a higher form of wisdom than that of this world.

Science is suggesting that the time has arrived when it is possible to get a clearer conception of the Divine Order that operates throughout the universe ; and that men ought to be setting themselves strenuously to attain to the knowledge that will give them the mastery over Nature ; that will reveal to them the greatness of Man ; that will bring about freedom and peace among Men ; and, will bring to an end the long estrangement existing between Heaven and Earth.

The success of Science in the physical world is well-known ; this world has been surveyed, and defined ; the light of truth is shining everywhere ; and those who wish to enter this land, and enjoy its fruits, will find few difficulties in their way, if they earnestly desire to gain true knowledge.

In the psychical world there is much darkness and ignorance ; it is felt that even those who have ventured furthest into this world of mystery, have not achieved clearly defined results. To be able to assert that there is a way into this land, and that pathways have been marked out is encouraging. It ought not to be forgotten that this world of thought is reached by the way of reflection and of refraction ; it is through the physical world that the psychical receives and disperses light.

In the empiric world there is much darkness in many places ; and, everywhere, the light of truth is greatly perverted. Men are not prepared to receive this truth, that the intellectual and moral world in which they live is not in harmony with Divine Ideals. They think they have attained to great power and wisdom, and all the time they are the children of this world, the sons of Greece and Rome. This world is receiving light from above ; it is the light from Heaven that is permeating the moral world ; the conflict continues between Heaven and Earth ; but Heaven is gaining ground steadily and the light that is heavenly is increasing. It is in the spiritual world that the greatest changes are taking place ; here the light is becoming radiant with Grace and Glory. All true explorers, in every world of thought, are finding that if they only go far enough, the end of all earthly limited relations is Heaven. The Spiritual world is Heaven ; it begins with Almighty Power and Eternal Life ; it advances to Spirit Power and the Mind of God ; it is in Man as Intellectual Power and the Moral Life of knowledge and duty ; and, Heaven includes all these in its universal kingdom because it is the Revelation of gracious Love in God, and the Divine Sacrifice for sinful men.

Science is in agreement with the thought that the Kingdom of Heaven is within Man ; but it is also true that every man has to survey, conquer and subdue his inheritance. What Science is trying to realise, and define, is, that these are the four ways which require to be travelled to reach the four-square City of God.

June, 1914.

88, Highbury New Park, London, N.



# HOMELY THOUGHTS ON HOW SCIENCE HAS DISCOVERED THE FOUR WAYS TO THE FOUR-SQUARE CITY OF GOD

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**T**HIS series of pamphlets, dealing with the question of Development, have, in Homely Thoughts, tried to apprehend the position as it appears to thoughtful minds at the present time. That position may be studied and expressed, from two standpoints, as related to the masses of mankind ; the first is a comparison by trying to understand what men are thinking, and the answer comes in the words of the Lord Jesus Christ, "Whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced ; we have mourned unto you and ye have not lamented." This is the picture that fitly represents earthly people in all generations ; it was so in the days of Enoch and Noah ; of John the Baptist and the Lord Jesus Christ ; and it is in this age ; life is pleasure and amusement, or sorrow and mourning ; it is the life ascetic or the life social. These have their time and place ; they are suitable for children ; but, whilst Wisdom justifies such events in life it is well to know and understand that life is more than pleasure or sorrow, fasting or feasting. The end to be kept in view in life is the overthrow of evil ; knowledge of God and of His Will ; and, the supreme truth revealed to men that the Father has delivered all power and authority into the hands of His Son. The second standpoint is that of advanced spiritual thought ; it is the syntheses of history ; it is that of men trying to realise the Vision of the seer of Patmos, as expressed in these words : "I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away. . . I John saw the holy city, New Jerusalem, coming down from God out of heaven." There are the two pictures to study ; both may be taken as great syntheses of thought ; they represent truths that have been operative throughout the

generations of Grace. The failure of the children to reach the chief good by markets, plays and parties ; and, the wonderful success that has been achieved by seeking after wisdom ; by trying to understand the mystery of the Name and Nature of God in Christ ; and, by trying persistently to find the Divine Inheritance, the Holy City and the Kingdom of God. If wisdom is justified by the thoughts and actions of all her children, then, the children with their games, and the wise men with their spiritual visions, have all been contributors to the results that Science and Religion have attained.

It can hardly be expected that children, busy with their toys, or intent upon their games in life, will comprehend all that is involved in the Descent of the City from heaven ; but those who love truth, and seek after wisdom, may be expected to turn aside from their special studies to catch a glimpse of this new heaven and earth, that Science is declaring has been seen, not in mystic visions of the night only, but in sober, calm, rational truth, as subject to dimensions, measurements, descriptions and realisations. It is not easy to explain all that is involved in this vision of the new heavens and earth ; there must be knowledge of the way that men feel, think, reason and realise what is true ; in fact, to see the City it is necessary to go to it ; to return to earth again and try to find it by the pathway of wisdom and philosophy ; to return to earth again, avoiding the narrow pathway of deductive thought, and to try once more to find the City by the way of inductive thought and enter by the gateway of Science. It is after this series of ascents and descents that there is transfiguration ; then the pilgrim can reach the City by any path ; it is in him ; he is in it ; and being in the Spirit, bird-like he flies above walls and gates. This is like receiving the freedom of the City of God ; there is no rational limitation ; no law that forbids flight ; because, this means the life that is conformity to the Divine Will, and is in harmony with all law as divine. This is a parabolic vision of the City of God, and how men may enter therein ; the little children, strange to say, very often use the wings of faith and love, and ere they are aware they see the City and are at home therein ; but, the rule is that men have to grope their way through many experiences in life, cherish many high ideals, reason upon and try to comprehend many conflicting theories not easily brought into harmony, before they see and enter the City of God



and find themselves at home in the Kingdom of Heaven.

In the vision of the Seer what is clear is that there is an old Heaven and Earth that are passing away ; and, there is the coming of a new Heaven and Earth that will abide for ever. The first Heaven and Earth, as a Creation, culminated in man, as an ideal, in the image of God ; that is to say, the man that has arisen out of the Earth is so constituted by Divine Wisdom, that it is his possible destiny to attain to likeness to God, to heavenly conditions ; but, being a rational, responsible person endowed with free-will, it is also true that he may be deceived, deceive himself, make a wrong choice, not know, and obey moral law, and thus fail to find the way that leads straight to Heaven. Heaven is the symbol word used for God and Law ; Earth is the symbol for the creature subject to law. The Creator and the created are correlated. What the universe is to the earth that the Creator is to the man created. The man is, in a true sense, an epitome, a synthesis, of God, with this great difference that the man is as a child capable of being educated to know God, and His ways ; he may develop into angel or demon ; the results will follow from conformity to law, or want of conformity and disobedience to law ; if obedient, the angel will attain to knowledge, god-likeness and perfect happiness ; if disobedient, the demon will not learn what is true, right and good, and will become lawless and unhappy. In a universe where God reigns, and law is regnant as His Will, it is utterly useless for the creature man to cavil at these facts ; to assert anything different would be unreasonable, because it would be contrary to true scientific knowledge. It is not necessary to prove that man, in the past, has not experienced or known, all that is involved in the problem of conformity to divine law ; he has not attained to the ideal that is in his own constitution ; he has not realised his manhood in the image of God ; he has lived the earthly life and the heavenly ideal has been beyond his reach. The moral Heaven exists ; it also may be four-square with three gates on each side ; but, a sinful man, as lawless, cannot enter therein, by trying to be good, by seeking after truth, or by doing what is right. Not even on the wings of altruism can the moral City walls be surmounted ; this is the great moral problem which no earthly man can solve ; he has inherited a City that is in ruins ; thus from the beginning it has been passing away. What has to be recognized, as fact, is that the moral Heaven

really exists and is universal ; in the Adam man it became a possible attainment ; but by sin he lost the ideal, and fitness to attain to moral perfection ; this is why the new Heaven and Earth have been revealed to men. The conflicting ideals throughout the ages have been these two creations ; what sinful men have maintained is, that the first Heaven and Earth, as moral, is their ideal ; it is inherent in their constitution ; what the Bible has been teaching men is, that they are mistaken, the moral way has been closed and the angel with the fiery sword cannot permit sinful men to enter heaven by the moral gateway. The new Heaven is known under the name of Grace ; it is unique, it is really something new, as distinct from, and greater than, the moral Heaven. What is suggested in the earliest pages of the Bible is that one Man came from Heaven, bringing the new Heaven with Him ; that He was pierced to the death by the fiery sword, to make a moral life for man possible ; that He became the Divine Sacrifice for sin as the Foundation of the new Earth ; and these are the germ truths out of which the City of God and the Kingdom of Heaven arise, continue, and are fulfilled in history. The new Heaven and Earth are not knowledge, and moral perfection ; they are Love in Grace ; God as giving His Son up to death for sinful men, so that, by His willing Sacrifice of Himself, they might receive, inherit, possess, this new Heaven and Earth so freely given to them by the Divine Father in love. The question to be decided here, by those who care to give the matter their careful consideration is, whether they choose to take for their inheritance, the Adamic possession with all that is involved in it ; or, if they prefer the inheritance that is revealed in Jesus Christ, the new Heaven and Earth, the City of God and the Kingdom of Heaven. If the Adamic possession is chosen then the chooser may rest assured that this is to court failure ; it has not given satisfaction to men during past ages ; if the inheritance in Jesus Christ is preferred, then, as it has brought blessing to many in the past, so it will continue to do in the future ; and, it will be worth while to consider very carefully what new light can be thrown upon this subject by utilising the blessings that have come to men during this age of Science.

It is a commonplace thought in the world of philosophy that knowledge can be placed in order, and in a measure harmonised, by putting it into four categories. 1. Particulars. 2. Individuals. 3. Generals. 4. Universals. What



this appears to mean is that knowledge is gained by attending to particular details ; that these details can be converged upon, or synthesised into, an individual ; that individuals are not all identical, thus they require to be compared, reasoned upon, generalised ; and, through great generalisations a universal order and laws can be known and understood. There are many ways in which these truths can be expressed : for example, in the realm of matter and energy, there are many particular forms of material things ; there are a great many individual chemical elements ; in spectrum analysis of elements there are many general concepts, but they can all be synthesised into one ray of pure light ; and, there are many modes of motion, but they can be all summed up under one name the conservation of energy. There is one physical life with many particular forms of organs ; there are many individual forms that are the syntheses of life ; there are innumerable general forms ; but there is only one universal life out of which they all arise and of which they are parts and portions. In man there are many physical particulars, which, in this age of Science, are all carefully studied inductively ; they form one individual body ; there are innumerable sense impressions which are changed into images, ideas, thoughts, in one individual Mind ; there are many minds in mankind which develop after the same manner ; and when these minds are brought into harmony and unity, then psychology will become a perfect universal Science and every mind will become a syntheses of the universe. These are the beginnings of the visions that are breaking in upon philosophy and science ; there is the recognition that in manifold ways, and in many forms, these general truths require to be known.

In the modern world the tendency is to avoid the philosophic categories of the schools ; there is a higher stage of development ; and, this fourfold conception may be expressed under the names of particular experiences and experiments ; of individual philosophies, or methods of thought, as synthesised into individual thinkers, who try to work out their personal attainments ; of the general results as achieved by Science ; and, there is, strange to say, a scientific syntheses of all generalised knowledge which can only be summarised as universal under the name of Religion. What this means is, that, the spirit of childlike general attainments, which, in a measure, have been recognised as universal, is no longer regnant ; it is Science that

holds the sceptre of human thought, and what has to be recognised is that all particulars in this world of thought must be scientific in their order ; they must be studied, in their order, by philosophic thinkers, who are able to appreciate the value of the efforts of Science ; all forms of general knowledge must be, or become, true, as scientific ; and, the result will be a universal order and harmony. To put all this into plain words, what has to be recognised by the scientific thinker is, that he must not make his standards of thought subjective, or centred in himself ; every realm must be considered as an objective world ; all sense impressions are to be correlated with the physical world ; all ideas are representations in thought and psychical ; all relations known by the Intellect, by reasoning, in their order, take the form of law ; and law is the expression of the Divine Will to a spiritual man. This is how Science takes the student's hand, and gently but irresistibly, leads the thinker back to religion and to God. If all this is understood, then it will be seen that, as guided by Science, four ways have to be travelled in succession, by recurrence, and yet, in a true sense, concurrently. What has to be remembered is that the way of scientific Experience is a summation of all sensuous experiences ; of all psychical intuitions ; of all reasoned processes ; and, of all that is involved in religious teaching. The way of Philosophy is that of the study of the Mind, as an objective world, attempting to find in it harmony, unity, order and law. If the way of Scientific Experience may be named the way of NATURE, then the way of Philosophy can be conceived as the Analyses and Syntheses of MAN. The way of Science is still more complex ; it is Man, as guided by the spirit of inductive science, making the great effort of mastery over Nature ; of apprehending and comprehending Man ; of actually entering into possession of his birthright, his inheritance, in truth and righteousness. All this is involved in the pilgrim life of Abraham ; it is obedience to the heavenly Vision ; it is seeking for, and finding a country ; it is looking for a prepared city that is heavenly ; it is anticipating the King and the Kingdom of Heaven. The Way of Religion by Revelation, as in the Bible, has to be patiently travelled by the scientific student ; it is not enough to study Nature ; to know Man ; to realise all that his inheritance means in spiritual eternal wealth ; he has patiently trod all these ways, overcome all enemies, come out of the realm of dark-



ness into the universe of light, that he may enjoy the sunshine, see the Sun of Righteousness, look upon the City of God, and reign as a freeman, a son of God, redeemed by Christ and be guided by His Spirit into the Kingdom of Heaven.

Here it may be well, to prevent mistakes, to mention that this fourfold conception, and this fourfold way, is in reality eightfold, as studied from the natural standpoint by the eight principles of Being ; and, from the spiritual standpoint, by the eight Blessings as revealed in the Beatitudes uttered by Jesus Christ. These are as the foundation stones upon which the arch of truth is built up ; they are as Earth and Heaven ; they are germinal and genetical ; they are realms of thought and worlds of development. On the earthward side what Science discovers is that Force, Energy, or Power, is the Principle that is at the source of all things physical. When the principle of Life as a realm is made manifest, then there is the revelation of the world of physical life ; a physical union has taken place ; the two have become one ; and, they are the parents of all forms out of which images and ideas arise. The next two principles are Spirit and Mind ; they are the realms which constitute Man as semi-conscious ; they also are united in the ties of mystic love, and they constitute the psychical world. Man, as spiritual, is endowed with two principles of Being ; the Intellect by which there is the power of rational knowledge to attain to truth ; and, a Moral Life, by which there may be gained the knowledge of moral law, as expressing God's Will to His rational creatures. These are the powers, the gifts, the endowments, that men are called to use so that they may attain to wisdom and the life of holiness. About the fact that man failed to walk in the way of truth and righteousness it is not necessary here to reason ; history is the record of his Fall and wanderings in the pathway of sin and evil. As the result of this Fall the Principle of Grace was revealed to mankind, bringing with it from Heaven the Mercy of God, as known by the way of faith ; and, the companion Principle, as a Life, is known as Sacrifice, as Love in Jesus Christ, who loved the lost, and gave His Own Life as heavenly, that they might become heavenly in Him, as the new Creation and the Spiritual Man. In a sense what Science has done, helped by Philosophy and Religion, is to excavate the ruins of past ages ; and, the result is the discovery of these eight foundation stones ; they are

fundamental and they are genetical ; they are all inclusive. Science cannot doubt their existence, and what Science studies, in the eight realms of Being and four worlds of thought, has to be done by following the law of development. The Blessings as uttered by the Lord Jesus Christ, are not in their nature to be conceived as earthly, as natural ; they are heavenly, and spiritual, they are fundamental and genetical, and they synchronise with the Principles of Being. If the natural principles come with power, they come with Life ; this also is an example of Divine Union ; it is the same Divine Christ that is to be found in the Principles of Being as in the Blessings that are Life, and describe the processes of the life heavenly. The Blessings may be expressed in this form and order ; Blessed are they who know that they are bereft of power ; they may inherit heavenly Power. Blessed are they who know that sin means sorrow ; for such there is comfort in Christ. Blessed are they who know that pride is devilish ; and see that meekness and teachableness is the right spirit to cherish ; they have been born again and have entered into their inheritance. Blessed are they who hunger to know the Will of God and thirst to be, and do, what is right ; they are at the feast in the Kingdom of Heaven ; and, they will be filled with all that is heavenly. Blessed are they who have enjoyed the feast in the heavenly places ; in Mercy they are forgiven, and it will become their very nature to be merciful. Blessed are they who have been privileged to sit at the King's table ; have they not seen the King's Face, and has not this experience transfigured them, so that they no longer see Jesus only but the Face of God ? Blessed are they, the heavenly ones, the children of peace and love, what a mission is theirs, to bring Heaven down to earth, healing, sanity, health to a world that is epileptic and devil possessed. Blessed are all the King's servants who follow Him in the pathway of sorrow, sacrifice, persecution, suffering and death ; yea, let them sing for joy, because they are one with their King, and with all His blessed servants who have served Him in His way of sorrow throughout all the ages.

#### THE WAY OF SCIENTIFIC EXPERIENCE.

In making this advance worlds of thought have to be left behind, taken as known, and it is Science that becomes the guide upon the way. The assumption covers much ; the stage of childhood where the child lives in the



world of the senses and is not introspective ; the unconscious subjective operations which actually exist ; it takes no notice of intellectual and moral relations which become instinctive and intuitive ; and, it involves spiritual ideals as found in love. This is not the pre-natal condition in the womb ; it is infancy and childhood ; it is what corresponds with the world physical. It embraces the more advanced stage of life where the psychical powers are awakened to what is sensuous ; what is psychic in images, thoughts and ideas ; to relations intellectual and moral as undefined ; and, to love as reciprocative, as betwixt mother and daughter. This stage of development is matter of fact ; it is where the spirit is responsive ; it is perhaps the most important stage of development in man because it is where the plastic nature within is receiving and storing up living impressions in images, thoughts and ideas ; this corresponds with the world psychical at this limited stage of development. The next stage of development brings in the world of personal consciousness ; it is that of manhood ; of sense impressions ; of ideas and ideals ; of past and present ; of memories, duties, the future, and of responsibilities. This is the great world in which men and women live, move and have their being ; it is the great desert place in which they live and die ; it is a world in which they cannot find spiritual satisfaction ; and yet, it is well known that spies have gone forth, entered the land promised, and have returned bringing with them the first-fruits of the heavenly country. It is true that earthly people admit that such aspirations exist in men ; that some favoured ones think that they have enjoyed these fruits ; but they fear that the news is not reliable ; and, as for themselves, they are unable honestly to say that they have tasted this mystical fruit that is so precious. What Science has to say about all these things, ideas, relations and conditions is that they actually exist ; that they are all to be found in these three lower worlds of thought ; that the lower worlds cannot solve the mysteries that surround them ; and, that what is necessary is that Moses should retire to Pisgah so that the true Joshua might take the leadership and lead the people of God into their promised land. To change the figure of thought men have to understand that a Nicodemus, even though a ruler, a good honest man, living upon Moses, law, tradition, history, social and national conceptions, requires to be born again, delivered, set free from all such bonds to see and enter into

the Kingdom of heaven. How can such things come to pass men will say ? The reply must be that the facts are known ; the Man who knows has testified that this is true ; He knows what is earthly and what is heavenly ; He descended from, and ascended to, Heaven ; He brought Heaven down to earth, and He is in this Heaven that includes the Earth. It is useless for men to say that this is incomprehensible, and thus unrealisable. What Science maintains is that, as to matters of fact, there is no difference as to comprehensibility and reliability in any of these four worlds of thought ; they are all equally incomprehensible as to their origin, their ultimate principles, which must be believed in, and cannot be denied, by rational creatures, who will honestly study the evidences ; and, they are all equally reliable, because the relations of thought are all subject to scientific study. In this matter Science sets up no idols to be worshipped ; it simply asks, Have you been born again into this spiritual world of thought ? Are you responsive to its spirit ? Have you tried to walk honestly and truly in the fourfold ways of Science ? If not, then is it reasonable, wise, and becoming in a man to reject what is most reasonable, and, is seen to be, the only way of peace and reconciliation in this world ?

It is well known that true Science is not a pretender to knowledge ; what it aims at, by the way of inductive thought, is to find the true relations of thought that exist throughout the universe. All this knowledge is obtained analytically, by careful experiments, by careful reasoning upon facts known and discovered ; and, it is when these are sufficiently classified that order is known to exist, and that this can be conceived as law. What is said to be the syntheses of such knowledge may be partial, or full, a speculation, or a theory, but, all that these mean is that they give the explanation of the facts under consideration so far as they are known. Spiritual Science, at its lowest stage, comes into touch with what is physical at its highest stage of development ; the thought being that at the top of the physical, and at the bottom of the spiritual, man has got to do with what is spiritual and scientific ; he is living in a cosmical universe not in the midst of chaos. It may not be easy to perceive all that this means ; it is explained by the law of recurrence, which, when understood, points out that at every new beginning there must be a fresh start ; and, yet, it is also true that with every recurrence there is the



carrying forward of all that has been manifested, idealised and realised in the past. What Science may be conceived as saying to the student is this : try to think upon all the attainments of knowledge in the past, as contained in the minds of men and in books ; these are all to be found as particular rays, or ways, of thought ; a great objective universe that has to be studied with a definite object in view, the knowledge of that cosmos in its order as definable in terms of law. The stages here are particulars, individuals, generals and universals : the objects studied ; the perceiving man being educated trying to find harmony and unity ; the many diverse scientific thinkers guided by the Spirit of Science ; and at last that harmony and unity found in the Man from Heaven, in the City wherein He dwells, and in His Kingdom.

The student setting out upon this long long journey ought to do so in the right spirit, which means that with all his knowledge of earthly things, he is still in matters, scientific and spiritual, like unto a little child, poor indeed, and yet possessing the promise of heavenly wealth. This is an important truth ; such a student will renounce the forms of the past, leave all deductive philosophers alone, and try to get into sympathy and communion with the great masters of thought that have lived and worked in the world of physical Science during the past 500 years. What this means is, the study of astronomy, light, gravitation, the elements of matter, chemical atoms, solar spectrum analysis, the analysis and syntheses of light, of all chemical elements ; the correlations of the physical forces and the conservation of energy, or Force. This is a good beginning ; it is valuable training ; it is very useful in teaching what order means ; and, when a vision of the final analyses is reached, in the conception that a ray of electricity can be subdivided into three rays, two known and named, and one unknowable, mysterious and unnamed, it is felt that it is time to draw back, bow the head, and to believe that it is not well to try to capture, or follow, that ray of power that passes through a steel plate as easily as light passes through a pane of glass. What all this amounts to is, that Science whispers, know and understand that man has perfect freedom in the physical world of science to study, place in order, and classify, all things, thoughts and relations of thought ; but, there is a limit to the Intellect, and to Science ; the ONE cannot be defined ; the Power Almighty at the root of Being, and

of becoming, is not subject to intellectual definition. The Creator can be trusted, obeyed and loved ; against this there is no law ; but, man may doubt, deny, even disobey God and assert self ; this is contrary to law ; it is missing the mark in life ; it is sin.

The student may, with profit, study the Constitution of Man. It teaches that law alone explains what man is ; and, in what way he ought to live in conformity with the laws of his being, if he would fulfil the purposes involved in his existence. MAN'S CONSTITUTION, as the summation of physical life, guides the student into the interesting study of life as germinal ; as developing into many organs in one body ; into the general, or comparative, study of many organs ; into biology, physiology, neurology, pathology, and many other ologies that need not be named. What survives this study is the wonder that out of one germ of life so many organs with their different functions arise ; order can be defined, classifications can be made ; health means the harmony and unity of all the functions of the organs ; and, disease means disorder, what is lawless, the perversion of that which ought to exist. Life, germs, organs, functions, health, are all good true and right ; but disease and disorder are the enemies of God and man. When the student has reached this stage of study he will find that Science invites him to enter into a very complex world of thought ; the study of the brain, and nervous system in man, with special relation to the Spirit and its operations by the nerves of the special senses. This is where the great masters in neurology require careful study ; it is where experiments subtle and wonderful are made known ; it is where seeing, perceiving and receiving, as physical facts, are transfigured into psychical thought ; it is where a little light is thrown upon that mysterious being, the ego, or Spirit, and upon the Mind and Memory ; it is where the student may try to understand what is the reality that underlies magic and mimicry ; and, it is where he may be initiated into the mysteries, and the follies of spiritualism. In the whole universe of Science there is no place where the student, if he has any sense of humour, will enjoy himself more pleasantly than in this twilight world of thought, where the ghosts vanish from the presence of light, and where powerful thinkers make the spirits rap out messages that are absurd and unreasonable.

What such studies lead up to is, that every principle of



Being begins as a unit and develops into a realm of thought that can be set in order, classified, placed under law ; it is the conception that seven such principles exist in the universe named, Force, Life, Spirit, Mind, Intellect, Moral life and Grace. To these there has to be added, the companion Life of Grace, Love as the Divine Sacrifice for sin, for salvation, for reconciliation and peace. The importance of this analyses or definition, is that the student perceives that these realms of truth are exclusive as individuals ; and, as such they can be studied separately from the principle to the whole realm ; they can be studied in their relations of marriage union, as physical, psychical, moral and spiritual ; and, they are all inclusive, in this sense that every method of thought that is true, right and good can be included in these eight principles of Being and realms of Becoming. It is true that what is known as darkness, evil, disease, disorder, lawlessness, and the assertion of self, deny this all inclusiveness ; but, Science can see that darkness is refracted light, that evil is perverted good, that disorder is the departure from order, that lawlessness is rebellion and that self, as self-assertive, as related to God, and truth, is the real source of all evil.

The student, from this standpoint, ought to have no difficulty in reaching the conclusion that Man is a marvellous creation ; he is, with all reverence let the thought be conceived, a creature of God, a child of the Heavenly Father, in a sense, a Divine incarnation of the Being of God. Language must fail men to express the spiritual facts thus revealed ; the thought takes this form ; if man is related to, and conditioned by, God, then the Greek poet uttered a great thought, when he said, " In Him we live, move and have our being ; we are His offspring." It is a truth of the first magnitude that Man is the complement of the whole creation ; he is the epitome of all that exists in the universe. This truth also was discerned by a Greek thinker and expressed by him in two words, Macrocosm and Microcosm ; the Macrocosm being the great universe ; the Microcosm the universe as found in a man, as the complement of all his environment.

The student as he thus thinks upon the great revelations of truth gained from experience, taught by Science, and made known to men by the Bible, will instinctively wish that he could find a guide, upon whom he could rely, who would lead him safely through the great maze of thought that

opens to view in this most complex universe which can be thought upon as a duality. It is a staggering thought for a man, hot in the pursuit of truth, of harmony and unity, to discern not merely how great and wonderful the universe is, but what is still more wonderful, that such a lowly creature, as a student, is able to lift up his head, and in the face of such knowledge, say, that he is the equivalent of all that is in the universe. To drink too deep from the cup that contains this spirit is very dangerous, many have become intoxicated and lost their balance through exalting the ego ; but there is no cause for pride and vain-glory, because, the man did not make himself so ; there is room for wonder and praise, that it has pleased the Creator, and Father, to bestow upon, and endow, His children, with such powers, gifts and graces. It is a thought to be cherished that the greatest blessing any man could receive, and try to understand is his own nothingness, emptiness, utter poverty. What has he that he has not received ? Apart from God he has no power ; cannot live ; could not know ; would fail to find and keep heavenly treasures ; could not have any instinct, intuition, or desire to find truth ; would not comprehend what is involved in goodness, wisdom and Divine Grace. Of all the great truths that men fail to learn, this surely is the greatest, that a man is not a creature only ; he is, as it were, a genetical part of God, so made that he might not only become a child and son, but come to dwell in a City of God and reign in a Kingdom of Heaven. Is not this something like what the words mean ; " God created man in His Own image." Man, as containing the Breath of God, " became a living soul." That all this is true, it is given to godly thoughtful men to know ; those who know it not are going far astray ; they are missing the true mark in life, because they are making the awful mistake of exalting the creature and despising the Creator. Experience is valuable ; Science ought to be loved and sought after for the blessings of knowledge and wisdom it bestows upon men ; but, apart from true Religion, the Grace of God that brings salvation from sin, men are idolators, creature worshippers, who make their own gods after their own image and likeness. Is it any wonder that the first great Word uttered from Sinai is one of prohibition, " Thou shalt have no other gods before Me."

The student of history will search in vain throughout secular history from Adam to Caiaphas and Cæsar ; from



Babel to Jerusalem and Rome, for a reliable guide ; for a satisfying religion ; for a Key that will open the Door that will lead men by a living way to the land of Truth and the Kingdom of Heaven. Every prophet is a servant of God ; every religion contains rays of light that come from the Sun of Righteousness ; but they are all as particular men, with particular forms of religion ; they are to be honoured ; but they are like the spectrum rays, true and beautiful ; but their thoughts are as refractions that pass through three-sided prism like men. The parable of the light, the prism and the solar spectrum is very valuable ; better refracted light than no light ; but what a want men would have felt, if Newton had not reversed the order, passed the solar spectrum back through another prism, and by convergence of the rays, turned them into pure light. Science lays hold of this parable and applies it to the Bible ; the lesson is plainly this, all the servants of God as prophets and teachers, priests and kings, were as reflected lights in the world, and they form a spectrum of thought deserving careful study ; but, the appointed day came when the Man from Heaven appeared upon the earth bringing with Him perfect truth and perfect light. He was the true Image of God as summed up in refraction and in convergence. He is the Light from Heaven, and "The Light that lighteneth every man that cometh into the world." Apart from Him there is no light of truth and no pure atmosphere in which light can be seen. At His first coming all refracted lights could be converged into Him, and He was the manifested Light. From that time until now a similar refraction has taken place in the world ; and, what men are beginning to see is, that at His second coming a similar convergence must take place ; this must be so, because, the great truth that is dawning upon men is that men do not count ; they are only as refracted rays. Prism and Light are the Lord Jesus Christ, in Whom, by Grace, they have their being. What the student finds in studying the Life, and the Words of Christ, is that, the Key to convergence is found in the Beatitudes. He opened His mouth to teach, and in a few words of Blessing He told men what they are ; how they ought to learn their lessons ; in what spirit they should live ; and, if called to do so, in His service, how they are to endure suffering, even to physical death, because, it is through that gateway, in conflict with the world, that they are to enter in and enjoy all the blessings in the Kingdom of Heaven.

The student having attained possession of this Key, will act as all wise thoughtful men ought to do ; he will use it to open every locked door, pass from room to room in the King's palace of truth ; and, enjoying the sweet wine of Heaven, to be found in the fourth Blessing, he will forget hunger and thirst and enjoy the feast provided by the King. What this means is that the Key of the Blessings opens every door in the Bible ; this is the first scale in the music of Heaven ; if these notes sound clearly in the ear of the soul, then they will interpret all other octaves in the Book ; there is harmony and unity, the music will suit the solitary voice ; it fits in with all true music in all nations ; and the result is a Hallelujah chorus that surpasses the conceptions of men. Music is the parable form used to explain the Spirit that is found in the Bible ; but what Science, with sober judgment, is inclined to think is, that the Key, if rightly used, will bring about such a revolution upon the earth that all the revolutions in the past will count for nothing as compared with the revolution that will bring to men the City of God and the Kingdom of Heaven. Here no misunderstanding should arise ; it is not the Bible as a fetish, a history, a philosophy, a religion, a theology, that is the Key ; the Key is the ever-living Lord Jesus Christ, and, it is His Holy Spirit that leads students of the Word into the scientific harmony and unity contained in the Sacred Scriptures.

The student having caught a glimpse of the great truth that the Lord Jesus Christ is the embodiment of Grace ; that Grace is almost the highest revelation of truth God has given to men ; and, that Grace is Immortal, the Life Eternal ; it can be seen at a glance that, in the very nature of things, Grace must eventually become triumphant in that realm wherein it operates. This is saying, in other words, that in God there is all Power ; in Him there is Life that cannot die ; the moral Christ Life ; by His Spirit they are utilised to produce a physical world and the Spirit takes unto Himself a psychical body that is the treasure and glory of the universe, and of man. His children, by the Spirit, are endowed with power from on high, to intellectually know, understand, learn, what all these things mean ; and, if they walk in the Divine Order of creation, and conform to moral law, then the result will be, not merely inherent likeness to God, as instinctive and intuitive, but in due time attainment to the Divine image in moral greatness. About this order



of development Science is prepared to say that the facts agree with the theory ; and, every thoughtful man can understand the argument, as applied to Nature and to man. It is here that man finds a possible division of ways ; the natural man can advance by the true and right way of obedience, until he becomes like unto the angels in heaven, his natural destiny ; or, he can exercise the freedom of that will with which he is endowed, and listening to the voice of the tempter, become disobedient, sin against God, and by doing so fall from innocence into sin and guilt. The thought that arises here is, that the natural man fails to live up to the nature, the laws of his being ; there is perversion ; the moral power that ought to reign is made subject to what is lower in the order of development ; to the lust of the eyes, the lust of the flesh, and to the pride of life. Every reasonable sane man knows that this is wrong ; it can only breed disease, disorder and lawlessness ; and, the fact that must be faced is that within the worlds, as physical, psychical and moral, there is no power that can redeem the fallen man from the thralldom of sin and death. As Science reads the story of order and law in these three worlds, what becomes more and more plain is that the physical world is unconscious, and is subject to law ; in the psychical world there is semi-consciousness, but the real Actor is the Spirit of God ; whilst in the intellectual and moral world, the actor is man, making, or marring, his own creative work. If unfallen, his destiny is the Kingdom of Heaven ; if fallen and sinful then so far as the natural man is concerned the result is known as demonism. What Grace means is now seen at a glance, it is God the Almighty, the All-wise, in Love, giving Himself into the hands of sinful men, so that by the way of Faith they may be saved from the fatal effects of their evil thoughts and deeds. Love, as Grace, is not within the order of natural development ; it is supernatural revelation, that is, Divine ; it is the very opposite of selfishness and sin ; these are the dual powers that are revealed in the pages of history ; and what Science is proclaiming from the house tops, and to the ends of the earth, is that Grace Reigns, and that the Kingdom of Heaven is at hand.

The student felt that it was necessary to express the thought that, " Grace is almost the highest revelation of truth God has given to men " ; as a power in the universe it has no equal ; it is more than physical power ; it is greater than psychical power to know ; it transcends intellect

power to know that, and what, it knows ; it is the mysterious power bestowed upon men telling them by what way they may attain to the knowledge of the Grace, Mercy and Love of God, as made manifest to the world in Jesus Christ our Lord. The higher revelation suggested is to be found in the thought, that Jesus Christ is the Incarnation of Divine Power as Life. He is in the highest sense "The Tree of Life" as developing in history from Eden to Patmos ; from Him the manifold fruits of the Spirit are derived, and His leaves are full of blessing and healing to men and nations. The other side of this story is the sad and deplorable record in history of the way that earthly natural men have despised, rejected and misrepresented the Lord of Grace, and the Tree of Life ; as men know they crowned Him with thorns and crucified Him upon the tree of death. This is the mystery of Grace, as the Power of Divine Love, and, this is the true meaning of the Divine Sacrifice for sin. The Gospels tell the story in very plain words ; but, as men journey on the highway of life and talk about these things, their eyes are holden ; they do not see the Christ by their side ; they do not understand the Scriptures ; they do not comprehend the fact that the way of sorrow and sacrifice ends in glory and in the life eternal. It is in the breaking of bread, in fellowship with Him, that these truths are realised ; but, too often, even when the bread is being broken there comes the mystery that encircles all spiritual life. He has vanished out of sight ; He is no longer present to break the bread of life, but there remains the Vision, the cup and the wine, and that deeper life of faith and love in which His followers retrace their steps, carrying in their hearts messages and experiences which this world cannot give or take away.

As the student ponders over these things in his heart what arouses his attention is that all around there are discordant voices of self-asserting critics, who declare that Grace is only a synonym for altruism ; that the Incarnation of Grace in a universe where natural law reigns is unthinkable ; that the Christ is a myth ; that in no true or real sense can He be, or become, the Tree of Life to a lost dying world. These wise men err greatly, as did their forefathers the Sadduces ; they deify nature and reject God ; they trust in power but not in the Power of God ; they are wise in their own conceits and they despise and reject the Wisdom of God. In a real sense this is another phase of the problem



of the resurrection from the dead ; men are so foolish that they think and say they can limit the power of God to raise the dead, and that their wisdom surpasses the Wisdom of God. These triflers think in minutes, days and years, under earthly forms ; God expresses His thoughts in centuries, ages and in spiritual order. This problem of Grace and the Incarnation of the Son of God is not new, it is older than Adam ; it exists in form in the world physical ; it is that of the earth and matter into which there is incarnated the Life of God ; it arises in the world psychical when into the physical world there is the incarnation of Spirit and of Mind ; it is found in the worlds psychical and moral, because the man like unto God is as the Word and the Breath of God. As in all these worlds of thought incarnation is always from Heaven, through the Earth, so it is in the fallen sinful dead moral world, as related to God ; an Incarnation of Grace is required ; Grace, as Divine Power, meets the requirement, and herein is the Life and Wisdom of God revealed. Critics are very foolish in taking earthly forms for their guidance in spiritual manifestations ; the earthly cannot judge the heavenly ; it is the heavenly, what God is doing, has been doing in Grace, since the Fall of man that is of true spiritual value ; and, even a scientific student is wise enough to know, that it is not reasonable to synthesise a realm of truth until the analysis has been fully, or as fully as possible, completed. Science cannot see anything irrational, or out of harmony with natural law, in the Incarnation of the Holy One, the Son of God, the Lord of Grace. This is the method that God has followed from the beginning ; the Earth is the mother of every Incarnation of Life and Truth ; therefore, a departure from this method, as related to Grace, is not reasonable. But the critics, in their great wisdom, cannot tolerate the thought that God should manifest a Son ; that God, in the Son, should humble Himself to live in such a world as this ; that He should work for His daily bread ; that He should grow up into infancy, childhood, manhood, and even permit sinful men to put Him to death on the Cross of Shame. What they fail to understand is that all these things are involved in the Life that is Sacrifice ; the very conditions under which the development takes place. The wisdom of critics is still that of Greek thought ; the Wisdom of God is conceived to be foolishness, but what the followers of Christ know is that the way of Sacrifice is the revelation of the

Grace of God, as Heavenly Power ; it is resurrection power and life, because by this means, Life survives and destroys death, by revealing the Life that is Eternal. This thought, in another form, is fully expressed in the first Chapter of the Epistle to the Hebrews ; there is gradation, men, angels, the Son as lower than angels, for the working out of the Divine Purpose of Grace ; and, the result is the exaltation of the Son to the Sovereignty over all creatures and all kingdoms, earthly and heavenly. The issue here is far from simple ; the acutest intellects in the world are very active upon these problems of thought ; but what Science can now see is that the earthly critics err because they have never studied the Beatitudes ; have not inspired their spirit ; and have not tried to apply them to life, thought and conduct. Instead of judging themselves by heavenly ideals of order and law and true Science ; they assert their own wisdom, sit in judgment upon the works, words, and Grace of God ; and, what the result must be cannot be doubted, they will reap their reward in confusion and shame. They have claimed that Science has been their guide in the past ; now Science rejects their claims to judge the heavenly by what is earthly ; indeed, Science sees that there is no longer a question of choice ; because, all the sciences have become witnesses for Christ and ascribe to Him the universal Kingdom of Heaven and Earth ; that in His hands has been placed the sceptre of Power ; and, that unto Him must all the Glory be ascribed.

The student may well be excused if at this stage of enquiry a pause is made to realise what these things mean ; it may appear that the thinker is committing the same grievous error as those he is condemning ; is he not taking the place of the judge, making assertions, and expecting them to be received as true, without sufficient evidence ? The point to notice here is that the student is not taking the part of a judge at all ; he is listening to all the voices by which he is surrounded ; he is groping his way forward in the midst of the Babel sounds that are in his ears ; and it is not out of place to make comments upon what may be found in any newspaper, uttered by the man in the street, argued upon in debating societies, or quietly read and studied in books at the fireside. The student finds himself in this stream of life ; it is playing upon him and he is responding to it ; therefore, it is clear that the time for mature judgment has not arrived. Scientific experience is



finding a voice that is bold enough to question wise self-asserting critics ; if they do not relish the criticism, it is well, they do not require to pay any attention to it ; if they modestly turn to the smiter the unsmitten cheek, this will be a delightful experience, but, the rule is that they are good hitters, they can hit back, and it is their privilege so to do if it is worth their while. The real question here goes far deeper than opinions and theories ; it is trying to get at the facts of Life, Development, Order, Law, Truth and Sacrifice, and all that these words mean as interpreted by Science. The problem may be expressed in this form ; all that has been suggested may be summed up as an Old Testament, with its prophetic anticipations about the City of God and the Kingdom of Heaven. The supreme event in history has taken place ; the Christ has come as the lowly Jesus of Nazareth ; He has lived, died, risen from the dead, and brought Eternal Life and Immortality to light by His Gospel of Grace and the Sacrifice of Himself as the Way of salvation from sin. Is this true ? Is it a mythical story ? Is it a phase of anthropology ? Is it all derived from dreams, from fairy tales, from imaginative poets and novelists ? To all such questions Science gravely replies that it is useless to try to explain, or to explain away, the Kingdom of Grace and its King in any such way. Myths, fairy tales, romances and the deductions of anthropology may be derived from the premonitions, the genesis, intuitions of the realm of Grace in its infancy ; but now, seeing in what way the Kingdom has been manifested, its development studied, and its relations known, it is childish to think that such conceptions will satisfy reasonable men who have enjoyed in some measure the blessings which this Kingdom of Grace has brought to them. The demand to-day is not for myths and fairy stories, by careful thinkers ; it is for rational proofs, and these proofs must be found in books that can be studied. As Science perceives the situation, the reply is that three such books exist, and they are known as that of Nature, Man, and the Bible. If it can be shewn that these three books agree, are in harmony ; prove, that Christ reigns in Nature, Man and Grace, then, men will understand that they are dealing with the greatest of problems ; and, what may seem strange, but true, is that the Bible, and Grace, are the means by which reconciliation and peace are to be found. If the Christ has been manifested as Saviour, Lord and King ; if He has proved His power to save to the utter-

most all who seek to find God by Him ; if He reigns supreme in the universe, then, it is not so very strange that earthly men have not understood His true position as the only Mediator that reconciles Heaven and Earth. The issue here is to attain to a true conception of history ; it is not what men and nations have done in the past, seeking their own selfish ends, and their own glory ; it is not what wise men have thought, said and written, to find, and prove, that they had found the way of truth ; it is not what a visible Church has asserted with authority and power ; it is this, Has the Divine Son of God, by His Spirit, been alive in the children of God, as in an awful Divine Travail, throughout the centuries ? Is it true that at the present time the birth-pangs are being felt throughout the whole earth ? If the birth pains of Mary the mother of Jesus were so important, what must this new birth mean for the world of mankind ?

As the student glances over the pages of history what he perceives is that every Divine conception ends in prolonged travail and severe birth-pains. This is the conception that underlies the descent of Israel into Egypt ; but after the birth of the nation the prospect is the Inheritance. True, that Israel, through unbelief, failed, and the result was the Desert and death therein ; after the same manner, in a higher stage of development, the Christian Israel was conceived, travailed and brought forth a Son, a people, a nation, a kingdom ; but they also have been doomed to the Desert spiritual life, and they have not entered into the Inheritance of the saints. What are all these stories of the past but parables to be studied ? They are saying to the children of this generation, "there remaineth a rest for the people of God " ; there is an Inheritance incorruptible and undefiled to be possessed ; and the only Man, Saviour, and King, who can lead His people into their rest and subdue their enemies is the Lord Jesus Christ. In other words the Christ, the Spirit, the Christian Inheritance, are not myths or fables ; they are the deepest of spiritual truths ; they are inherent in mankind, they are instinctive and intuitive ; they are immortal and they must be realised. If men care to study this problem they can do so in the thoughts, the sayings of wise men, throughout all the ages ; and, what they will find, is that the Divine Wisdom was intuitive, in Star-gazers, in the Magicians of Babylon, in the Brahmins and the Parsees, in the Greeks and Romans, in Patriarchs and Prophets ; and, the intuition so deep, so varied, so



widespread, was converged into, and became the Heavenly Wisdom in Jesus Christ. This is very wonderful as a problem in development, and it requires careful study ; but what is still more wonderful is, that the history of the past, Star-gazer and Magician, Gnostic and Parsee, Greek and Roman, Patriarch and Prophet, return to life again, visit the West, and under new spiritual conditions repeat the history of the past. The Divine Wisdom is not that of the schools ; it is in every world of thought ; it is in every dispensation of Grace ; it is intuitive in every man ; it is a national inheritance ; it is the universe of Grace and of Life as Sacrifice. A moment's reflection will show that this must be true, because it is saying, in plain words, that in God men live and have their being ; that God is known not by forms that are physical, but by thoughts, ideas, order, and law. God is not the God of the dead, of the diseased, of what is disordered, or of what is demoralised ; rather, His Grace is, by Jesus Christ, His revealed Will, for their abolition and destruction. This then is one of the deep thoughts in the wisdom that is divine, God is Love in Wisdom ; those who dwell in love are recipients of the divine wisdom, they dwell in God and God dwells in them by His Holy Spirit of wisdom and love.

The student who thirsts after knowledge and understanding, and longs to attain to Divine Wisdom, will find that the pathway in which he walks appears to get narrow at this stage of enquiry. In other words it is found necessary to call the wandering spirit home from these flights that survey the earth and history and concentrate the attention upon the Divine purpose of God in Grace. The conception is that a dark valley of sin and evils exists ; the human race are wandering in it ; and the shadow of death rests upon it. When the upright in heart find themselves walking sadly in such a valley they are glad when the light comes and the mists and vapours that rest upon the place vanish away. The psalmist, and the pilgrim, found themselves in this land of shadows ; and, all mystics have something to say about their experiences in this unhappy country. The subject of enquiry here is not what can be seen and felt in such a place, rather it is, how, being in it, disease may be remedied ; how the disorder that is found everywhere in human thought may be set in order ; in what way intellectual perversions and moral corruptions may be put right ; the fresh pure air of heaven enjoyed ; and, how the degraded selfish and self-

asserting Church of Christ in the world may become radiant with the light of truth and the means of blessing to mankind ? To such questions the answer takes this shape, follow the Light that comes from Heaven, that illuminates the pathway of life ; observe that on the right hand there is a hedgeway of Blessing, and on the left hand there are well-defined trees that point straight onward to the land of promise. What this means is that the Divine Wisdom reveals the Divine Purpose of Grace ; that on the right hand there are the Blessings in the Sermon on the Mount ; and, on the left hand these take the synthesised forms of Faith, Hope, Patience and Love. These are conceived to be the Methods of Christ and of the Spirit ; on the one hand Christ and the Blessings ; on the other hand the Holy Spirit of Christ, and the way by which He guides the traveller through the valley. This may be interpreted as the external light radiant, and, the corresponding inward light mystic ; the Divine Will in Grace is law and light ; thus even in the valley that is overshadowed with evil the pilgrim can walk with safety and fear no evil. The crowning glory of Grace appears in this, there is a Divine Purpose in it all ; God the Father is the Cause ; Christ the Son, is the Ideal ; the Holy Spirit of Christ, is the Divine Worker, realising the Divine Purpose ; and—away beyond the valley are there not Delectable Mountains, with wide visions, from whence the pilgrim may be able to see the radiant light of the City of God ? It is from the summit of Mount Clear that, guided by the methods of Christ and of His Spirit, the Divine Order of Development can be traced, the conception being that these Methods are found to radiate forth their light in every direction they can be applied, to history from Adam to the present time ; they can be applied to Nature in all its realms of truth ; they can be applied to man in his complex constitution ; they can be applied to general forms of scientific knowledge gained through experience and, they are as the spinal column, the brain and the heart of the Bible.

The student who can see from Mount Clear all that is involved in the Methods of Christ and of the Spirit, might be excused if in the Spirit, his desire is that he might be permitted to enter a modern flying machine and fly on the wings of the wind to the Holy City, soar over its walls and alight by the sacred river of the life that is eternal. What Science has to say about this pious aspiration is that it is



far too soon to cherish such a thought ; it is quite true that faith sees the unseen ; that the poor spirit has the promise of an inheritance in Heaven ; but this is not the pathway of spiritual realities ; it is that of Forms ; it is of many particulars and of many forms of religion ; it is the spiritual body not the soul. The thought takes this form : the living germ is the seed ; the seed becomes a tree ; the tree bears fruit, and, within the ripe fruit there is the new living seed, reproduced, prepared to live, and, following the same method of development to reproduce more living seeds. This is something like the history of Forms of Religion ; they are all seeds ; they are all living ; they are all semi-conscious of their mission, but they are not conscious of the fact that they are as links in the Divine Purpose of Grace. What religion means is that, in a way, man does not understand, men and nations are not only related to God ; He has bound them to Himself in His Grace ; therefore, they cannot understand why they instinctively feel after Him ; intuitively inspire His thoughts ; aspire to heavenly ideals ; and fail, and fall, from that state of privilege bestowed upon them. This is saying that all Forms of Religion are gifts of Grace to mankind ; they engender faith and hope ; the prophets see the City of God and long to reach it ; the Heavens and the Earth have brought forth fruit after their kind ; but, as the generations of seed ripen they tend to become degraded ; they drink too freely from their earthly environment, and the end is that the good Seed from Heaven is mixed with what is earthly and evil. The trees of religion, that promised so much good fruit, became trees of evil ; and, as men know religions are so conservative in their forms, that grafting of newer and higher forms of religion do not often take place. For example, take the religion of China, known as Taoism ; is it not the oldest of the family of religions ; it is Heaven that is the Father of all His children, and the emperor is His representative as prophet, priest and ruler. This is a living religion of a very wonderful kind ; it finds a Moses in Confucius and a reflection of Jesus in Lao Tsze. This, in a sense, is the religion of nature and of Grace, and, what men know is that the type has become fossilised into earthly forms. The development is not great when it is seen in history as Sabaism, Shamanism, Animism, and all forms of idolatry as rampant in Babylonia and extending to all parts of the earth. What the sages, teachers and priests perceived was, that God was in Nature

and in man ; that Nature was the expression of His thoughts and will ; they thought that they could know God ; find Him, represent Him in forms, and thus idolatry in every form, Baal worship, and religions cruel and shameful. The thought that interprets this widespread form of natural religion is not the story of degradation that followed ; it is to be found in this ideal that when the Child Jesus was born, in the age of infancy, then the wise men came from the East, guided by a star, that brought them to where He lay in the manger, as in the House of God, where He provides the Living Bread for all who seek His favour. Brahmanism and Buddhism are great religions, hoary with age ; religions of the Spirit and of knowledge. They are not all evil, evil only and evil continually, as Christians were once inclined to think ; in fact, as modern research amply proves, the fathers of Brahmanism received a special endowment of spirit vision, that can only be thought upon as miraculous ; they were taught to see, and see they did, into the mysterious worlds of nature and man in a psychical way that exceeds the visions of the more practical thinkers of their brethren in the West. But, think upon the soil in India in which this seed was cast, the atmosphere and the environment ; it is not so very strange that the seed became corrupt and that the trees of Brahmanism and Buddhism bear such fruit as they do. The conservatism found in every religion is a tremendous power ; and, perhaps, the failure of the reformed religion of Buddhism in India is the great proof of the tenacity of the earthly to neutralise the heavenly ; to prove that the perverted spirit is depolarised and can never regain by its own power true polarity in the Kingdom of Heaven. If Brahmanism is a revolt against naturalism, and an effort honestly made to find the way of truth by knowledge, then Parseeism may be said to be the revolt of the Mind against the Spirit ; a protest against the thought that salvation comes to men through knowledge. It is as if the spirit of a man, keen and active, was bent upon surveying the universe ; the creature is intoxicated with its own power to see and know, and, all the while there is the poor groaning, moaning, sin-sick child, in the Mind, crying out for deliverance, for freedom for power to breathe in the darkness where the demons are torturing the angels. These are the two aspects of the psychical world and its religions ; the one turns to the East and is enraptured with the glorious vision of the sunrise ; the other is in the

dungeon with the face westward, hoping, praying, fighting and waiting for the long looked for Messiah, Soshiyant, the Saviour. The hope of Parseeism is the Sun and fire, light from Heaven and the fire that purifies and destroys the powers of evil. There is a Greek religion that is mythical and idolatrous ; it is the surviving religion of the East as found in Animism and all forms of idolatry ; but the true religion of Greece is to be found in the appreciation of the beautiful, in the pursuit of truth and goodness, and all these as summed up in Wisdom. It is not necessary to apologise for naming this spirit of Greece as a religion ; it is a very important phase of one way in which God tries to lead men back to Himself ; it is so strong and fruitful, that it has captivated the nations of the West ; and, it is not out of place to suggest that many professors in universities, teachers in schools, and even ministers of the Christian Gospel are the priests of this Cult ; they may profess by their creeds that they are Christian, and that they love the gates of Zion ; but, what men find is that the religion of Jesus Christ in them has, by some means or other, taken to itself the proud spirit of Athens. It is not necessary to prove that the religion of the Roman empire turns upon the man, the family, the city, the empire and law ; true, the Christian religion appeared to conquer that of the Cæsars ; but, what men say they search for in vain is the religion of Christ ; and everywhere they find that Greece inherits the schools of learning, and Rome the man, the family, the City, the Nations and the Churches. It is very easy to find fault and say that these things should not be so ; that wise, true, good, right thinking men should condemn them ; but, these good men do not see that they are inconsistent in their thoughts, words and actions ; they can plead that God gave to these nations prophets, teachers, priests and religions ; if God-given then they are to be accepted with thanks, and the Giver praised because of His bountiful gifts. What the student has to consider is that whilst it is true that God, in His Grace has given to men these blessings from Heaven ; they, in their short-sightedness and folly, in their subjection to the earthly carnal and the devilish, have inspired the impure atmosphere, have drunk up, and lived upon what has been perverted, and in this way lost the power to see truly in harmony with the laws of heaven. The Christian religion is not a philosophy, neither is it Mosaism, or Roman legalism ; it is not form but Spirit ;



thus whenever it settles down, and takes to itself a form, it is immediately attacked by other forms ; there is conflict of form with form, and in the most subtle way the spirit escapes and the forms remain. It is of particular interest to study the history of Christendom in the light of this truth ; what is seen is that all the religions of the past come to life again ; thus the record is that of conflict with Judaism, Heathenism, Gnosticism, Manichaeism, Parseeism, Arianism, Pelegianism, Rome and the Papacy, and Mohammedanism. The cry of humanity is ever for forms, ideals, creeds, laws, ritual, ceremony ; it is as if men could not tolerate the free Spirit of Christ ; they must get behind some covering even if it be of coloured glass, and this is how the false environment arises. It is plain that if all learned men see differently red, green or blue, they are not likely to agree with anyone who says that light is white and pure. All this is thinking in parabolic forms, but, he would be thought a strange teacher who asserted that all forms could be abolished among men. Would he not be told that it is by forms the infant is taught to see ; that even the Book of Books is a book of forms ; and that these cannot be dispensed with so long as men remain children and are being educated through the gateways of the Special Senses.

This is something like the way that students are invited to travel if they would set forth to find the City of God and reach the Kingdom of Heaven ; they have to walk and talk with agnostic scientific thinkers ; they have to walk in the footsteps of those thinkers who fear God, love truth, walk in righteous ways, believe in, and love, the Lord their Saviour. They may not be privileged to enter universities and sit at the feet of wise professors ; but they can visit libraries and read books ; and, this is an age where the plain working man may enjoy the privilege of communing with Plato and Epictetus, with Moses, Peter and John, with Aquinas and Luther, and with Tyndal, Huxley, Darwin and many other wise men who have given, or are still giving, their best thoughts to the world. The important matter is to get into the true way ; to keep the lights of the Principles, and the Blessings, in sight ; to utilise all forms of knowledge, and try to discover their true relations ; and, it may then be found true that unwittingly the pilgrim has all the time been walking in one of the highways that leads to the Kingdom of Heaven.

## THE WAY OF PSYCHOLOGY AND PHILOSOPHY.

What the student may be represented as doing in entering upon this new way of study, is trying to realise that the pilgrimage in the wide scattered world of particulars is for a time ended ; a glimpse of the City of God has been enjoyed ; but, forms, flesh and blood, cannot consciously enter the Kingdom of Heaven. To borrow an ideal from Hinduism ; there is another birth, and they are the blessed ones who carry within themselves a true and good Karma. The figure here is useful, in this sense, it reminds the student that the world of Particulars is as that of Maya, the ever-changing, and it is only in the light of science that the links which join the past life, and the new Individual life, can be kept in hand. What this means is that the world of Maya is known to be the everchanging ; but, it is a Maze that has been traversed, and the thread of Gold has been used, to become a means of guiding the student back again out of the Maze ; the Minotaur is dead, and the mystery has been solved. It must be recognised that the psychical way is not less but more difficult to follow than the physical ; it is a strange land, dark and full of strange creatures ; it is where the satyrs dwell ; and it is where demons are to be found. Only the ignorant will smile at this description of a land they know little about ; but one who travelled this way, said, that he found it full of deceit and desperate wickedness. All this is true, but it is not all the truth, because others, by divine grace, have testified that, in this way, they have met, and conversed with, angels. Perhaps, the strangest of all strange thoughts is that in this land the Lord of Angels has a palace in which He dwells. It is this thought that men cannot understand ; they cannot experience this truth ; because, as they might well say, if He is there, and His palace is true and real, then, if that is not the City of God, it must be within the Kingdom of Heaven. In this twentieth century men say that they wish to get beyond myths and parables ; the Mind of Man is the work of God ; the man is a rebel and lawless ; but, the Creator, and King of Grace, has a perfect right to claim obedience to His wise laws ; and, if all that Science is saying is true, then the rights of the King to possess a palace, to make highways and walk therein, cannot be questioned. The land and the way are they not His by creation, regeneration and redemption ; and truly this is Divine Grace, in Love and

Wisdom, that He should take so much trouble to save, redeem and restore, what the inheritor does not prize, or understand. The problem and mystery of life here is not the Almighty Power of God ; it is Love, as Grace ; it is the Father seeking the lost child, the silly prodigal that wastes his precious portion in riotous living and in a life of shame. This is where the pain is felt ; it is comparing what is, with what was, and ought to be ; it is all summed up in the words of the prodigal son, " I will arise and go to my Father ; and I will say, Father, I have sinned."

The student will ask, What does this mean ? It means Grace ; and Grace means Faith. It means asking from Whence did this Grace come ? It means also the Blessed state of being poor in spirit, and thus, by the way of faith, being regenerated, born again, and receiving the promise of the Kingdom of Heaven. This is one of the wonderful thoughts found in the Bible, and it is being understood by Science ; that, in the germ of life, and, in the first Word of God, there is involved all that will arise out of them. Faith is the reception of Grace, that is, of God in His Love and Mercy ; this is the root of all Religion ; it is the fact that a man has turned to God and received the Life of Grace that is in Christ. The way to prove that this is true is not to argue and philosophise about the matter ; it is to experience the truth ; to love the Giver of eternal life in Christ ; to obey His holy will ; not to pose as a theologian, but in the spirit of a child to learn, study, ponder over, try to understand and even to put in scientific order that Kingdom of Heaven, as possessed by the promise of God through the Word of Christ.

When this seed of Faith enters the Mind and germination takes place, then what will the result be ? If the student could follow the process he would see what one of the wise Greeks discovered, that in the womb of the Mind there was conceived a heavenly form ; it developed and was born, and he named it Psyche. How beautiful the story ; this is the mother of psychology, and the angel child is known as Hope. Think again, more deeply, and try to conceive what this birth means to Hope. Poor child ! what a home to be borne into, darkness and sorrow everywhere ; and, on every side demons to make the child life miserable. Can this be true ? Kindhearted people who visit, and write about, the little ones born in slums of great cities, are semi-consciously expressing the same truth ; they see the facts



with the natural eyes ; here Science is taking the wraps from the face of Hope ; asking why she is born blind ; and, why, even under such conditions, it is possible for her to play the harp, and to sing a song of praise and joy. Is not this what the words mean, "Faith is the substance of things hoped for" ; in other words, Hope experiences Grace and Heaven ; as the Divine Substance, it possesses the inheritance ; weeping and mourning may endure for a night, but joy and comfort cometh with the morning. It is one thing to pity this infant Hope, with such an environment ; but, what must it be to look into such a world, and see therein a face that is without hope ?

The student will ask, Why can such a Vision of Hope be conceived as true of the human Mind ; and, if there is any analogy possible ? He is answered by Hope, who immediately says, Pray do not be so anxious on my behalf ; it is really wonderful how happy I find myself ; I have found a home, I have a dear little daughter that I have named Patience ; and, you have no conception how much I love her ; how wise she is growing ; and what wonderful things she tells me about our home and its environment. Sometimes she grieves my heart when she learns about evil ways from her companions ; when she asks strange questions that no one can answer. My hope is that she will outgrow such experiences, and empiric questionings, and that, in due time, she will learn the true way of life, by Grace, in faith and love, and then my fears will end, my highest hopes will be realised.

The student it can be conceived, will not only be interested, but instructed, by this story about Hope and her gentle daughter Patience. He may be conceived as saying to Hope, many many thanks for what you have told me ; I wish to see your gentle Patience, because it is quite possible she may throw light upon some questions I am anxious to get explained. In this world of the Mind so small, yet so wonderful, time seems to pass far more quickly than in the great world. The student, when he returned, found that in a sense he could not explain, he was in fairyland ; Grace had brought Heaven down to Earth ; Faith, Hope and Patience were young and beautiful as angels, and the student could only stammer out the question, What has come to gentle Patience ? Has she become a mother also ? If she is, what is the name of that Blessed Child that she carries so near her heart ? The answer of Patience

is this, Open your arms and your heart, son of earth, and I will give you, to nurse, and play with, my heavenly child, named Love. Very wise people may say, all this is mysticism ; it is not Science, and it is not religion ; but, what astonished the student, above all that he had ever seen, or heard, was the voice of the little child saying : " Grown up people think themselves very wise, and they have little patience with children, they forget the words of the Wise Teacher who said ' Of such is the Kingdom of Heaven.' " Love may not count for everything in such a world as this, but, God is Love ; the Father in Heaven is Grace in Love ; the Beloved Son is Love Incarnate ; the Holy Spirit is Love as Heavenly Wisdom, therefore it is not so very strange that the incoming of Faith, Hope and Patience into such a world as this culminates in Love. This is how God reveals Himself ; and, His Name, and Nature, are Love. In other words, Grace is the most wonderful Power in the universe ; it is a Name, and a Germ, but it develops into Heaven and Heaven is Love.

The student, in this way, is taught, can see, and perceive, that this Ideal is wonderfully Real ; it is an example of Cause, Process, Purpose and End ; it puts the Kingdom of Heaven into four words ; and, if this is not a marvellous syntheses of scientific truth where will a more concise syntheses be found ? It is Germ, Growth and Blossom, the Tree of Life and the ripe Fruit ; and, the ripe seeds are prepared to be planted so that the processes of development may extend until the earth is made fruitful and blessed. Here the questions arise about ground and environment ; about the Mind that receives the Seed, and the results that follow. There is the Ideal behind all these forms, it is ingenerated in the Name ; but, there are earthly types that can be studied and the results known. For example, think upon Nero, the Roman emperor, the Seed of Grace finds no roothold in his nature ; he is of the earth and earthly ; he despises what is heavenly ; it is self and selfishness, pride and self-assertion that reign in his mind ; thus Grace and Love remain as if dead in such a soil ; the fruit it brings forth is summed up in cruelty, hatred, war, matricide and murder, and his claim is to be divine and a god. Take another example, Saul of Tarsus, the Jew, the religious bigot, the persecutor, the man full of zeal for the glory of God and His Church and Kingdom on the earth. What a strange perversion of the seed of Gracious Love ;

but, let it be observed, this seed is reproductive, it bears fruit ; it lives again and again in bishops, pastors, rulers and inquisitors ; it is possible for men to deceive and be deceived ; they may think that they are serving God most zealously ; and yet, they forget that it is of the very nature of Heaven to love, to be kind, forgiving and merciful. Take another example, Paul, the Apostle of Grace, once a persecutor ; when converted to Jesus Christ, he renounces his past, and obeys his Lord, Who sends him forth as His ambassador to carry the message of mercy and forgiveness to the Roman world. This is what is meant by acknowledging the Authority of the Lord Jesus Christ ; it is the story of the "chief of sinners" who found mercy and forgiveness for himself, and preached to men, in a thousand ways, how they would find mercy with God by following in the footsteps of the Merciful One.

The student will remember that it was this same Paul who in manifold ways, specially by his letters, taught men what he knew about the Way of Development in the life of Grace. What he taught was that Faith, and Hope, are essentials in life ; without these the tree of life has no root-hold. Patience in running the race of life is of great importance ; and, Grace must keep the heart aglow with Love to God and man. The way of Life must be followed in the merciful spirit, and in the pure environment of Grace ; this is the way that leads to Heaven and to the vision of God's Face. All this is mental science at a definite stage ; it is that of the psychic man, with love in his Mind, discovering that morals and Grace are not antagonistic in their nature. Grace has no fault to find with ideal moral goodness and truth ; it is ethics, as social and political moralism, that turns away from Grace, not knowing that in doing so it is making the awful blunder of choosing to walk in the darkness of Egypt and Edom, rather than in the light of Jerusalem and Zion. There is real danger at this stage of development ; what it means is that, if the moral way is followed, instead of that of Grace, then the pilgrim will one day meet with giant Despair and find himself in Doubting Castle, instead of seeing the City of God and the Face of the King.

The student has to remember here that the seventh step, the seventh man, the seventh place, are of great importance in the Kingdom of Heaven and in the Mind of man. The sixth step is up to the moral platform of life ; the seventh



comes after the fall from goodness and truth, thus it is a new beginning, a new birth, and a new life, under new forms. There is a new way to study, the infancy of science, and thus the child of Grace goes to school in the world of parables. The conception is that the eye should be turned upon nature to learn true lessons from the sowing of seed ; from the soils into which the seed is cast ; and, the widely different results that follow from the sowing of the same seed. Again, seeds differ in their nature ; there is that which brings forth what is good ; and, there is that which is worthless ; but these have to follow their order of development until they prove the nature of the seed. There is a very precious seed, very small to look upon, but, when it grows up in good soil the result is the manifestation of the kingdom of heaven. Again, there is a form known as leaven, it permeates and changes that in which it lives until the leavening process is complete. All this being explained, and understood, as physical ; and psychical, as related to the Mind ; there is a change in the method of thought ; the heart is fixed upon a treasure hidden away in a field, and the man who finds it sells, gives up all, that he may possess the realm of truth, of heavenly science. Again, the man who prizes truth will be prepared to give a great price to attain to moral perfection, likeness to God. But all this has to be remembered that life is a perilous task ; it is like fishing in the night ; receiving into the net what is good and bad ; and, when the new day dawns, and the net is drawn, it is saving all that is good and casting away what is evil. Further, Parables of life take other forms which require careful study ; and perhaps the most concrete figures are those that represent time and life, as trees of good and evil ; and as a Tree of Life.

The student should have no difficulty in understanding what the parables of Grace mean ; they are the fitting soil, and environment, to reveal to the children of Grace what the Kingdom of Heaven is like. It is for the realisation of these likenesses ; why they take such forms ; and what results arise out of the processes, that interpretation, and an interpreter, is required. This is a psychical problem of a spiritual kind ; and thus it is only a seer that can see into the heart of the mysteries of Heaven and explain to the individual what is intensely personal. The man who has done this in a way no other man has done, is the Apostle John, who knew the heart of Jesus Christ ; who was a

student of history and of men ; who gave himself up to the guidance of the Spirit of Christ ; and was taught in what way to write the fourth Gospel, so that it would sum up all past history, and at the same time reveal in what way Jesus Christ was the Light, the Life, and the Love of God for the salvation of mankind. The companion work to the Gospel is the Book of Revelation ; in this book he sums up past, present and future ; and all these are to be found in the glorified Lord Jesus Christ, as seen in Patmos by His faithful servant. It is quite true this book is full of images, symbols and mysteries ; but, what is made plain is that the Lord Jesus Christ is the Life, and is the Living One ; that the Church is His Inheritance ; that He reigns supreme in Heaven ; that He alone can open the seals of closed books ; that He has been, and ever must be, the Conqueror of evil sin and death ; and, that, in due time, He will come to judge the world and bring down upon men the City of God and the Kingdom of Heaven.

The student will have no difficulty in realising that all this means the careful study of Nature, Man and the Bible ; it is where many visions of Faith will be seen, and it is also where the intellectual reasonings of men will be severely limited. This is how the student faces the difficulties of the way that leads to the City of God ; and, in the way, he finds out Who has been his Companion and Guide during the long journey through the worlds, physical and psychical. Again the glory of the radiant light that surrounds the City has been seen ; and, the steps have to be retraced to make another advance by the way of Science. Before doing so it may be useful and interesting, to think upon the Mind of man, and upon psychology, under the law of Recurrence ; the thought being that the Mind is not a treasure house only in which heavenly thoughts are stored away ; it has prophetic power ; it is so constituted that it treasures up the past, works upon the present, has a keen outlook upon the future as revealed in the Divine Purposes of Grace ; and, it actually tries to conceive what it will be like to be a citizen of the City of God. This law of Recurrence has its prototype in the Book of Genesis ; it is a psychical revelation, and it is worthy of careful study. Take the Homely Thoughts series of pamphlets and it will be found that they run thus : Faith, Hope, Patience and Love ; the Authority of the Merciful One, the King of Grace ; the way of development into likeness to the King ; the parables of

Grace, and the Trees of Good and Evil and the Tree of Life. Drop the two first and take in the other two, then the study is psychical ; it is Patience and Love, Authority and Service, the ways of Grace as parables, and the results, good and evil and Life. With Life there is the Ideal Gracious Lord Jesus Christ, the Saviour, the Man in the midst of men, the consummation of manhood, and the Eternal Christ the King as seen by John in Patmos. It is not necessary to point out that this series are mystical ; they begin with the saint seeking for the unseen Saviour, and they end with the Tree of Life, the Man, the Saviour and the Son of God in His Glory. The next series begin with the King of Grace and His Authority ; the Life of development in Grace ; the parables of Grace as ideals ; the concrete forms of the Trees ; the great Visions of Faith and the limitations of the creature Intellect ; and, the One whose right it is to grant visions and to set limitations upon those He has created and redeemed. The mystical series finds the saint in the great field of Grace finding treasures and buying pearls ; ere he has time to think he has gone back to Eden to see the Tree of Good and Evil, and forward to the City of God and the Tree of Life ; but, what is very amazing in Life, comes out in this form : it is visions of Faith all the way ; limitations on every side ; and yet the way is full of freedom, very pleasant, angels for friends, saints for companions, and the Spirit of the King ever near. The end is not yet, it may be foreshadowed in the song, " Goodness and Mercy all my life shall surely follow me, and in God's House for evermore my dwelling place shall be."

The other aspect of the greatness, the capacity, and the prophetic intuitions of the Mind, are derived from the Book of Genesis and from history ; the eyes have to be fixed on Abraham the father of all the faithful, the consummation of the past and the germ from whence the Kingdom of Heaven will arise in the world. What this means is that the generations of Ishmael, of Isaac, of Esau and of Jacob, are all living in the human Mind that is alive unto God by the Faith that is in Jesus Christ. It is the Mind that is seen to be in subjection to the earthly Egypt ; there is the story of redemption ; the Ishmael life in the Desert ; the inheritance and the conflict ; the Commonwealth in its moral weakness ; the kingdom and its divisions ; the psychical failure to set up a kingdom of heaven upon the earth as built upon forms, signs, symbols, traditions and laws ; the world-wide mani-



fold efforts of Persians, Greeks, Romans and Jews to set up kingdoms on earth to be ruled by power, wisdom, law and religious forms; and to find that all these must fail because they are built upon the sands of time that are ever moving, and not upon Love, Grace, Righteousness and Truth according to the Divine Ideal. It is not suggested that the Mind of Man is so richly endowed ; it is that the germs are all there ; that they were realised in the Man Jesus Christ ; and, that by the guidance and teaching of His Holy Spirit, they will, in due time, become realities in the Kingdom of Heaven. What is suggested here is that psychologists have a great world to study lying before them ; they will make a serious mistake if they try to build this great pyramid of thought upon the individual basis of agnostic self-asserting theories of evolution ; it cannot stand ; there must be the pyramid broad based with four sides, and this is saying that it must be like the City of God as seen by Saint John in vision in Patmos.

#### THE WAY OF SCIENCE BY NATURE, MAN AND MANKIND.

What students will now realise is that the way of Particular experiences, and the way of Individual syntheses, require careful study ; and, that, if they have conquered, and are in possession of parts of the good land promised to Abraham, there is still a great territory to conquer, and a wonderful inheritance to be possessed. Here the student turns his thoughts away from particulars and individuals, and it is the realm of general conceptions, and true relations, that require to be studied. The whole course of study is conceived as under the world of science. Science, as a dictionary definition, is knowledge ; it is to ascertain what is true ; it is to arrange what is true under general principles and in a definite order. It is, in this age, the inductive method of study, as compared with the old method of philosophers and sages, who as a rule followed the deductive method. Referring back for a moment to the idea of the pyramids ; they gathered all the materials they could find throughout the universe of thought ; they sat down in their studies and built great pyramids evolved out of their own minds ; they rested upon the earth ; their pyramids rose up heavenward, and, thus it is not strange, if every thinker built up his own creation, that they took different forms ; that their general creations did not harmonise ; and, that

unity of thought and agreement about what was known was impossible. They might have done better, more enduring, work, if they had followed the law of development ; but, in those days such a law was not recognised or understood. There were wise men in the East, and in Babylon, before the days of Abraham and of Daniel ; the knowledge which they gained is not to be despised, and these wise men deserve to be remembered. As already suggested, the knowledge possessed by Brahmins and Parsees is worthy of careful study ; and, men ought to be thankful that the treasures of the East, as expressed in these realms of knowledge, are coming into the treasure houses of the West. It is not necessary to suggest to the wise men in the West how much they owe to Greece and Rome ; and, it is not out of place to acknowledge indebtedness to Gnostics, Pagan and Christian ; and to theologians and philosophers who have become famous as great thinkers during the Christian age. There is a pre-scientific Age in which men, it is now conceived, sought after knowledge in a wrong way ; and their pyramidal way of building up philosophies has been condemned. It is, however, an open question which wise men can study for themselves, whether it is true that the so-called scientific Evolution theory is not to a large extent more deductive than inductive, an inverted pyramid resting upon a man, or upon the Word Force, than upon a four-square basis, as a City of God come down from Heaven. This is a great world of thought ; it has developed in a wonderful way since the days of Bacon, Copernicus, Galileo and Newton ; these thinkers may fairly represent the spirit of modern science, because the first appears to say that to think aright, and build truly, it is of great importance that every particular thought should be gained inductively, and in its true relations, then the building will be based not upon individual ideas and theories, but upon an order that is known, and upon laws that can be verified. The work of Copernicus is important in this respect, that before his time men thought that the earth was central, and that sun, moon and stars, revolved round the earth. The Copernican theory takes the place of the Ptolemaic theory ; from that time it becomes known that the sun is central as related to the planetary system ; that the earth moves upon its axis daily and yearly makes a revolution round the sun. The glory of the Earth, like the glory of man, is seen to be secondary ; it is the sun in the

heavens that reigns in things physical ; and, it is the Sun of Righteousness in the universe spiritual. Galileo is said to be the creator of experimental Science ; the discoverer of three laws of motion ; and, Newton by the discovery of universal gravitation, and his experiments in optics, brought in the new era of thought which is changing the world from empiricism to science. Following the great discoveries in Astronomy there came great discoveries in the world of chemistry, spectrum analysis, and physics. It may be asserted that a complete dissolution of matter has taken place into chemical elements, rays of motion, and modes of energy. The great result in this realm is that matter is no longer conceived to be material ; it can be reduced to force, or energy, can be divided into three rays, one electric, one magnetic and one that cannot be deflected, it moves forward and penetrates steel as easily as light passes through a pane of glass. This is a great revolution of thought ; the results, are forces that are correlated ; and, the conception that Force is one as subject to the law of conservation. What this means, in practical thought, and put in a homely way, is that Science is the great magician, reducing by well known laws, all material things into a one power named Force ; and the method, the order of accomplishing this result, is scientific. Science, as the knowledge of related details, comes to an end, what remains is the ultimate fact which cannot be doubted as to its existence ; this cannot be proved by the reason, because the reason cannot compare a one thing ; the fact exists ; it must be believed in ; and thus all knowledge ends in mystery ; and all forms of power are the relations of scientific knowledge. The thought will arise here, that this realm of truth is not physical only ; there is a Cause ; there are chemical processes ; there are very subtle and beautiful purposes in the great cycle of relations from light, by spectrum analysis, back to light again ; and, that mystical end is, the great circle of thought that begins in Force, as Cause, and returns to Power as the End of all reasoning. This conception also arises here ; this is not a realm of physical facts, only ; there is a realm of ideas and ideals also ; there is a whole world of rational order into which, the man who thinks, tries to enter, so that thought and reason in man might get into harmony with the Thinker and Worker that remains invisible behind all these manifestations of His thoughts.

As it is in the realm of Force, so it is in the realm and



world of physical life. There is a Power introduced which cannot be identified with Force ; it is, as it were, an unconscious architect and builder ; it lays hold upon matter, forms germ cells that are alive, and, out of these by differentiation, it proceeds to cause to grow organs of flesh, bone, and blood, until a body is produced, it may be of a star-fish, a plant, an animal, or a man. The scientific worker, and thinker, studies all the processes of development of biology, anatomy, morphology, physiology, and other sciences, that deal with such matters, and what is seen is that the realm of matter is the servant of Life ; that Life is a Cause, bringing about marvellous processes ; that there is at the heart of every organised creature a purpose ; and, what is more, as related to man, all this is conceived to be a means to an end, the creation of a body within which a rational man may live. The thought will arise that Force differs from Life ; it is Life that is the teacher of origins, developments, and of purposes beyond mere relations ; there is a cycle of existence ; a great change ; seed and fruit ; new creatures like unto those from whence they have been derived. Here also the thought will arise that the wise Worker, behind all forms of Life, works by ideals, reveals purposes, and keeps an end in view. Even in the physical world what the careful thinker can see is that the four-square city, as an ideal, exists ; and, the Christian will not doubt that the mystical power that heals what tends to become diseased, the *Vis Medicatrix* is found in operation as a means of Grace.

The conception of Science is that Force differs from Life ; they are not identical in principle ; and in scientific order they are placed in different realms for classification. Force is a power that can be known by its manifestations and relations ; Spirit is a power that knows ; the forms of power differ, and in the order of development, Spirit is higher in kind. Force and Life built up a home for the Spirit ; the physical body is the Spirit kingdom in which it has its being. To understand in what way the Spirit is brought into familiar relations with external things, by the special senses, requires careful study of the nervous system and the brain ; and those who are interested in this world of thought will do well to study the great masters of this branch of Science, as explained by Carpenter, Majendie, Bell, Ferrier and others. The conception is that the Spirit, as a principle, is like unto, and may be compared with,

other principles ; it is one power ; it is operated upon, and it operates, by using the brain and special sense organs and branches of the nervous system ; it sees by the eyes, hears by the ears, smells, tastes and touches, and it is by impressions, perceptions, that images are said to be formed and treasured up in the Mind as ideas and thoughts. As related to Spirit, the Cause is within ; there is, it can be conceived, the beginning of a new realm, and a new world, that is psychical ; there are processes in perception by which the many particulars of sensation are centred in an individual ; there is a purpose kept in view but not consciously known ; and, the end is very wonderful, it is the training of a spiritual being to think about, know and understand, the Will of God. In conjunction with the Spirit, as its spiritual body, there comes into existence the Mind, the Memory, the Life of the Spirit. There may be a reversion of thought here, in a sense, as bearing upon the worlds physical and psychical ; in the former, Life is the chief actor ; in the latter, the Spirit is as the will-power, by which the Mind receives ideals and stores them up for future use. In the sane Mind there is no conflict ; the Spirit is like unto the husband ; the Mind like unto the wife ; get behind all relations and they are as separate individuals ; but, so far as practical life is concerned they are one and not meant to be divorced. They are central in man as father and mother are meant to be in the home ; there may come many additions into the family circle, but these do not change the conditions ; the parents remain central. This is a fundamental rule in a man and in a family ; and, it is only because disorder is rampant in society that things are not, as they ought to be, in states and empires. Here again psychology, as a science of the Mind, seeks to discover the Causes, Spirit and Mind ; the processes by which all kinds of knowledge are received ; the purposes to be attained by gaining knowledge ; and the end will be the development into manhood, or, in other words, likeness to God, the Father of spirits. Here it is well to remember that the four-square ideal of the City of God, in this way, casts its shadow upon the Mind of man ; and with this thought men are familiar, with the words of Jesus Christ. "The Kingdom of God is within you." This thought, as related to the Kingdom, may be remembered, the palace of the King is in the city, and from the city, the seat of government, the kingdom is governed.

Science, it has been conceived, claims the right to place all these realms of thought into scientific order ; but, admits that principles are not definable by the reason. The only definition that appears to be possible is, that the principles may be compared, with this result, that they are found to differ ; and, that for scientific purposes their realms of order require to be kept separate. The four realms named constitute the worlds physical and psychical ; in the former there is no conscious spiritual development ; in the latter the spiritual is the source of development. The physical is akin to all physical things in the universe ; the psychical, in its lowest stage, is akin to all psychical life in all the lower creatures ; but, in man there comes a new power, and a new life, like unto the Breath of God ; they are known as Intellectual Power and the Moral Life. Through this in-breathing of the Spirit of God there is an awakening to consciousness, to individuality as personality. The man finds himself as in a Garden ; he has a companion ; there are many living trees, a tree of Good and Evil, and a Tree of Life, and there is also a River of Life that divides into four branches, that goes forth to carry blessing to the Earth. What is noticeable here is, that the tree of Good and Evil means limitation ; it is a symbol of duty and obedience ; it is a warning to the child not to be disobedient, but to conform to the Divine Will. The Lord God knows what is true and right ; and, in what way truth may become error, and what is right be changed into evil ; but man has to learn what symbols mean ; what thoughts represent ; in what way perversion may take place, and a pathway, entered upon foolishly, selfishly, may end in death. What may be inferred from the Garden is the life of kindness, special care and means of education ; and, from the River, the building of a City, colonies founded by the sides of the rivers, and cities of God everywhere. This is not the vision of Eden only ; it is conceived as temptation, the Fall, loss of innocence, mother earth, no longer a garden, but a desert place, where men must labour to earn their daily bread ; and where thorns and thistles grow side by side with the wheat. Putting the parable into plain words, man was disobedient ; man did not seek after truth in the right way inductively, in scientific order, therefore as self took the place of God, tried to become wise and, like the gods, there was moral degradation, and the results are well known, as proved by history. What science is inclined to suggest



is, that in the intellectual and moral world there could not be found any means by which these perverted conditions could be changed ; therefore, the necessity for intervention by the way of Grace. The moral world has been in a state of eclipse and darkness for ages. This kingdom of darkness has a cause, disobedience ; evil and error have revealed their processes ; there are purposes, subtle and diabolical, behind all forms of evil ; and there are ends, so grave and terrible, that men cannot fathom their meaning or understand their results.

What Science is inclined to suggest here is that by the way of inductive study, and experience, the reversion of error and evil is going on ; the physical world is becoming radiant with the light of truth ; the psychical world is permitting rays of light to enter in where darkness reigned supreme ; in the moral world men are groping their way toward light ; becoming more and more certain that the realm of truth is definable ; and, that the moral world of life can be changed from unkindness to kindness ; from inequity to equity and right ; from injustice to justice ; and, from hatred and war to love and peace. It is the defining of this world that is so difficult at the present time, because the whole trend of the Adamic perverted form of the moral world is so terribly out of harmony with what is Divine, that ethical thinkers and moral philosophers, are unable to see in what direction the light is breaking in upon them. They are, of all conservatives the most conservative ; they love traditions, and ancient forms of thought, word and action ; they are the true children of Adam, and they love to claim the Adamic birthright and inheritance. It is difficult for them to understand that the true Adamic moral world, as found in Eden, is non-existent ; what they seem to be unable to comprehend is, that the moral world can only be restored by Grace, through Jesus Christ. There was a pre-vision of this in Mosaism ; it has been followed by men and nations ; but, they have always been following the shadows of what is good and never getting to the heart of the matter by knowing exactly what intellectual truth means, as divine order ; and, what the true, good, moral nature requires to be, as inherent, instinctive intuition in loving obedience to the righteous laws of God. This is what the Gospel of Grace means ; it is the new man in Jesus Christ, by grace ; it is being conformed to His likeness in the image of God ; and this is the light that is flashing

forth from the Bible on every side as the means of blessing for mankind.

What Science is beginning to assert is, that just as there is a physical world that requires to be studied as objective truth ; a psychical world that is, as psychical, subjective, but, as the object of scientific study a world requiring to be objectively studied ; so with the moral world, it is not the creation of fallen man, as an ethical house built upon the sands ; but built upon the Eternal Rock of Truth and Righteousness ; it is the Divine Ideal of Ideals ; it is the Divine Reality of Realities ; it is Eternal Truth and Righteousness. In the universe of Order and Divine Law, Science finds no room for the clever conceptions of men ; they are without value ; they are transient, everchanging ; and thus, in the day of scientific judgment, they are out of place. There is a moral world that is derived from many and varied particular lines of truth ; in other words, it may be conceived that all forms of spiritual truth are in their nature moral. It is the question of persons, and their relations, that constitute morality ; thus all that is related to God and man, as within the moral realm, is of that nature. Man becomes a person, and as such he is able to know truth and to do what is good and right. The family circle is the moral centre ; it is there that kindness, affection, gentleness, duty, responsibility and love are called into operation ; and, the parents are those to whom the children look up in reverence and love. The moral world extends to society, as the aggregation of families, and to States and Empires, as the largest centres of moral influence and authority upon the earth. It is not forgotten that moral particulars may tend to demoralisation ; that an individual may be immoral ; that all general forms of societies may be anti-moral and live in the spirit of unkindness ; having little or no knowledge of the moral obligations that rest upon them ; and they may even go to war against each other and thus commit the crime of murder. These facts prove that men are sinful ; but the spiritual rule of life is, that men know they are brethren ; that such things are wrong and to be condemned, because they do not fit into the highest ideals ; they are not what men consider right, what the real and true moral life ought to be, as individual, general and universal. These departures from the moral order make men unhappy ; they condemn themselves when they do them ; and thus it may fairly be asserted that the crimes

and evil shadows that rest upon mankind, that throw a gloom over the individual life, testify to the fact that the moral world exists ; that men ought to live in harmony with its laws ; that because they do not do so they are unhappy ; and, if they could only live as they ought to do, they would discover what happiness means.

This reasoning about a moral world is not out of place at the present time ; much would be gained if the conviction could be brought home to individuals that the moral world, as objective reality, is as much and even more important for them than knowledge of the physical world. Not many centuries ago the physical world was to men a chaos they could not understand ; now they think upon it as a marvellous cosmos of truth ; the true moral world is in the state of chaos so far as men understand its Divine Constitution ; but, in the light of Grace, as revealed from Heaven, it will become a Cosmos, wherein the purified shall dwell, and in the light of Truth and Righteousness see the Face of God.

To find men so self-centred, and self-asserting, as to deny a moral world, and a universe of Grace, is very strange ; surely it is time that educated men should apprehend this truth that to create an ethical world is a task that is utterly hopeless ; and, as for recreating the present evil world by altruism, this is so visionary that practical thinkers and workers would not undertake the work, knowing that it is impossible. Why should men be so foolish as to entertain such crude notions when from their childhood they are taught that Heaven, in Grace, has revealed the way of forgiveness, mercy and peace ; and that all who are willing may enter in and be saved ? What Science can see is that the struggle of the ages is not yet at an end ; the Adamic nature is still in revolt ; it is still living in opposition to the Will of God, and will not become subject to the Divine Laws of Heaven ; the highest of these being that of the realm of Grace as revealed in the Bible.

#### THE WAY OF SCIENCE IN THE BIBLE AS RELIGION.

It ought not to be thought strange that Science is intensely interested in the realms of Grace and Sacrifice, seeing that what they reveal is the Kingdom of Heaven as brought into relations with the kingdom that is earthly. Just as it is true that no bonfire, or electric light, upon



the earth could shed light abroad over the earth, at the midnight hour, so it is true that only the Sun of Righteousness can throw light upon the earth, sin, disease, disorder, lawlessness and rebellion, and bring into view the true relations that exist to attain this end. The Order found in the Bible becomes specially interesting when it is seen that, in a true sense, it follows, by analogy, the order found in Nature and in Man ; it is specially interesting, when it is found that the Beatitudes give the key to the interpretation, and that the whole can be interpreted under a law of development, and of recurrence. This world of Heaven, of Grace, of Blessing, is at all times represented as related to the Earth ; the thought in Genesis is that, the earth is under the curse of sin and death ; Heaven descends to bring regeneration, a new life of Grace ; and, the results are conceived under the form of generations. Heaven is Living as the very Breath of God ; the Earth is living in Adam and Eve ; by disobedience, sin and death are made manifest ; and all the generations of men in all the ages of history are all involved in this mystery of sin and death, and of regeneration by Grace. The story of Eden is in a few words the epitome of history ; it is man and woman, Cain and Abel, true and false worship, murder and sacrifice ; but above all it is Christ, Heaven and Grace, in opposition to Adam, Earth and a sinful race. It is a story of substitution by sacrifice ; and, it is also another form of substitution of life, by Seth, in place of Abel. Substitution is more than the death of Christ for sinners ; it is Christ as the Life of all who are regenerate. He becomes their death as realised through sin ; and, He is their Life by heavenly Grace. It is around these fundamental truths that true religion exists ; those who do not follow this way become wanderers and are lost ; those who follow the Living Way, they form one family and are united in the Name and the Fear of God. They are the blessed ones ; though poor in spirit they are rich ; theirs is the Kingdom of Heaven.

“ The Generations of Adam ” represent the regenerate race ; or, the race in which the Christ of Grace lives. This conception is wrought out in the saintly Enoch, who walked with God, and was translated, thus teaching men that the reality in life is God-likeness, and that death is a matter of transition and translation. There is no death in the Eternal Christ, or to those who live in Him ; a kind of translation takes place, the earthly is swallowed up by the heavenly.

The Christ lives through all the ages ; as Jesus Christ He became dead for, and with, those who died. He was translated and ascended into Heaven, and is alive for evermore, the Lord over death, and of the world that is unseen. By His Spirit He lives and reigns ; and thus mourners are made glad, and receive Divine Comfort.

“ The Generations of Noah ” are the generations of the saved. Here the same conception arises that Noah, the Flood, the Ark, and all that they represent are prophetic and spiritual in their meaning ; there is a change in the form ; it is psychical, it is the saved in Christ, by the Spirit, that are the generations referred to ; they are the meek who are blessed ; “ they inherit the earth,” and, it is their portion through Him.

“ The Generations of the Sons of Noah ” are the inheritors of the earth ; it is their possession because they are the children of Noah, of the Spirit, of the saved. It is the race of Ham that lead in the vanguard of civilisation ; they are under the curse of evil ; thus, their records are mainly pre-historic, as found in Egypt, Babylonia and Africa ; their greatest hero is the famous Nimrod ; and their greatest works the Tower of Babel, and the Pyramids of Egypt. The Destiny of the race of Shem is blessing in the pursuit of the sacred Name, and the Nature of God. The portion of Japheth is that of the light-bearer in the dark world, by the way of India, Persia, Greece, Rome and the western nations. They have been privileged to enter into a great inheritance ; they have been blessed, and made the means of blessing, to the world, through the rich possessions derived from Shem, by the reception of the Gospel of Christ. This is the way by which they have received manifold blessings ; they have hungered and thirsted after truth and righteousness ; and, they are filled with spiritual blessings. What is noticeable about these generations in the order of development in history is that unconsciously they have been the recipients of the blessings of God, in Jesus Christ, through the Spirit, and, it is only now that they are becoming conscious of all that these things mean.

These fourfold generations form the great square of prehistoric mankind ; the vision is that Heaven has come down to Earth ; a city of earth has been built and those who dwell in it are not all satisfied with what the earth can give them. This is what “ the generations of Shem ” mean ; there is a man that abhors the cruelties, pride,

ambition and self-glorying of the Hamite race ; and he can be seen setting forth upon the intellectual pilgrimage of the ages with the desire to discover the secret involved in the Divine Name ; the mystery of the Divine Nature ; and, why it is more Godlike to be "merciful and gracious," than to be full of pride, cruelty and self-assertion. Pursuing the same journey, at a more advanced stage, there are "the generations of Terah," who have heard the Voice of God ; have been called, and received precious promises for the future, and who seek for an inheritance, a kingdom and a City, built upon eternal foundations. Here again a mystical four-square city is seen ; the pilgrims reside therein ; they separate, one being left behind in Babylonia, Haran ; two carry thoughts of Babylon with them, get wearied by the way and fall asleep at Haran in Syria ; whilst the fourth, being divinely guided, persevered until he reached the Land of Promise. What all this means to the student is that he has been studying a series of objective generations of a very wonderful kind. He has seen the birth of faith ; the life of hope ; the Patience of the Divine Spirit ; the Work of the Spirit in humanity through good and evil ; the awakening of man to consciousness of sin ; to Grace and Mercy ; and to the vision that purifies the soul and reveals the Face of God. It is a vision of truth that extends from Adam to Abraham ; in a sense from Adam to Jesus Christ, because from the sacred Mount of God Abraham looked onward through the ages, he saw Jesus Christ, and rejoiced in His coming. The practical problem here is that all generations find their consummation in Abraham ; they are all summed up in him ; he is their fulfilment ; their syntheses.

What may be noticed here is that there is no record of the generations of Abraham ; he is a psychical unit ; he is as a lake in the uplands into which all streams flow ; and from him, by a new line of descent, the river of Life descends into the plains of humanity and becomes four rivers of spiritual life. It may not be out of place to think of this position as a psychical Eden ; the river of Life is here, and it is an interesting study to follow the courses of these rivers throughout history. Abraham, like Adam, is a germinative centre of life ; it is in him, as instinctive and intuitive, in experience and in history ; the germs gather round Hagar and Ishmael, Sarah and Isaac, Keturah and her children. It is through these families that all the families of mankind



are going to receive blessing. These are germinal truths which indicate that the inheritance of blessing is going to descend upon men through Ishmael and Isaac ; and, through strange peoples who may have been so unfortunate as to forget that, in history, they are, by faith, the children of this man. The germs found in Abraham become generations in Ishmael, in Isaac, in Esau and in Jacob, as related to the book of Genesis ; but, in history, they are found in Judah also as found in Judaism ; and, in Joseph, as the prototype of the Lord Jesus Christ ; and of Joseph's sons, Manasseh and Ephraim, who can be conceived as the forms of thought, which in prophetic vision, refer to the Churches of the East and the West.

What the student has to remember here is that he is not only looking down upon a river and its four branches ; he is beginning to see another City of God of dimensions that are unknown ; and, yet, strange to say, he is seeing the Vision of his own Mind ; it is a great psychical vision as genetical, as mystical, as real and as spiritual. Take Ishmael, the son of Egypt and the son of Abraham as an example, what the vision means is that Faith as the child of God, the firstborn son, is in thralldom to the powers of Earth. This must mean conflict, sorrow, birth-pangs, delivery and redemption ; and, also, after redemption the Desert, experiences that are trying, conflict with enemies, training, the law, education, and all that is summed up in Mosaism. This child, as the son of Grace, cannot die even in desert places of the earth ; he is born to receive an inheritance, to conquer enemies, to possess the promises of God ; to become a nation, a Commonwealth and a Kingdom, and if all these truths are found in signs, symbols and historic facts, what they teach is that behind, and beyond, all forms and ideals, there are eternal facts which must be realised in due time, in their order. It is not difficult to find in the story of the redemption from Egypt, the Son of Hagar. It is not quite so easy to see that the story of Israel in Commonwealth and Kingdom, reveal the sons of Isaac, Esau and Jacob ; the one despising the birthright and the other instinctively longing to possess birthright and blessing ; but, psychologically they are both there, and the end is the downfall of the forms and ideals ; and the captivity in Babylon. What has been seen in this psychological vision of truth, as conceived under the form of a four-square city is the germinal city in the life of Abraham ;

the four individuals, in their psychical names, as Abraham, Isaac, Jacob and Joseph ; and in their abstract representations as Faith, Hope, Patience and Love. In the wider field of Nation and Kingdom, there are, as general conceptions, the four books Exodus, Leviticus, Numbers and Deuteronomy ; and as universals Moses, Joshua, Samuel, and David ; the Redeemer, the Captain and Conqueror, the Prophet-Priest and the Ruler in the Kingdom of God.

This psychological syntheses is important in its place ; it is what can be conceived as the psychical in the spiritual world of thought ; what follows is recurrence and a new beginning. This may be conceived as returning to the world of history and experience, to the Chronicles and to the series of books that are a syntheses of Jewish history up to the period of the Restoration. These books may be conceived as "the generations of Esau" in their fulfilment ; they reach from Adam to the Restoration and they contain the highest conceptions of Jewish literature. Where they appear to fail is not in the art and literature that is thus brought together ; it is that they fail to bring to the Jews the fulfilment of their aspirations in a nation, a Redeemer, a Prophet, a High Priest and a King, the Messiah. The books are history ; restoration of worship ; the rebuilding of Jerusalem ; the Providence of God ; the mystery of good and evil ; a psalter of praise ; a book of Wisdom ; a book of experience ; a song of love ; but, there is no Messiah, as King, to conquer all enemies, to bring to men the blessings promised to Abraham. Here the Great Prophets come in under new conditions ; they have been taught a great deal from their psychological studies ; thus, Isaiah has great visions of truth which teach those who are looking for the Messiah, the King and the Kingdom that these will surely come, and the promises made to Abraham be amply fulfilled. The message of Jeremiah to his people is that they who mourn because of sin they will receive comfort and see a Restoration of Israel. The message of Ezekiel is that even in Captivity faith and hope continue to live ; the meek receive blessings, and, with the Restoration there will come the revelation of a spiritual temple and city of God. The message of Daniel is that Babylon is doomed ; that Persia, Greece, Rome and Judea will fulfil their destinies ; the Kingdom of Messiah will surely come, and, it will extend in the earth until it includes all nations. Hosea brings in the conceptions of sin and Mercy ; of forgiveness to those who

are merciful. Joel speaks of the Lord dwelling in Zion. Amos, of the burden of sin and sacrifice, transgression and punishment, conquest over Edom and the heathen nations, and a time of blessing and restoration. The minor prophets form a series of a different kind ; in Jonah there is the vision of a disobedient prophet who has failed to carry out the mission of mercy to mankind to which he was called. They all deal with the condition of the Jews ; with the hopes of the nation as to the future ; and Malachi is seen, as the last of the prophets of Israel, waiting for the Sun of Righteousness to arise and give the light of truth to the world. The four Gospels tell about the coming of the Saviour as Prophet, Priest, Ruler, and King of Grace and Glory.

This very brief sketch of history may be conceived as empirical ; as intellectual and moral ; not by the line of development as that of man unfallen ; or, as fallen man and Adamic under the realm of Grace ; it is that of Grace as revealed in the Bible, through Enoch, Noah, Shem, Terah, Abraham and Israel to Jesus Christ the Incarnate Son of God. What is conceived here is, that a possible moral development could have taken place to a manhood like unto the holy angels. What did take place was a twofold development ; as Adamic, by the way of the sages of the East, by Hinduism and Parseeism, by Greece and Rome, and there the Adamic development fails ; it is impossible that by this Adamic way of life salvation could come to mankind. Speaking after the manner of men the Adam man had his chance and failed as man, family, nation and empire ; there was not withheld from him Divine gifts of vision, of knowledge, of experience, of wisdom and of government ; but, over all these there must be written failure to comprehend what Grace means. This Adamic race, by development, is to be found in the highest civilizations ; in so-called Christian nations, and even in what claims to be the Church of Christ. The test is not what men, nations, or churches claim to be, when ruled by earthly ideals, earthly ambitions, and harp upon what is ethical and moral. In thus exalting and glorifying man, there is room for the grave suspicion that they are under Adamic moralism and not under the Grace that is in the Lord Jesus Christ. The third line of development is far from simple, indeed it is found to be very complex ; the conception is that the Gracious line of development has taken place ; that repeated revelations of Grace have been given to those who are



of the family of Grace ; but, even in the line of direct descent up to the moral stage of development, even to that of Grace, as in Christianity, there is ever repeated conflict ; the Adamic generations unite with, and degrade the children of Grace ; and thus, time after time, the Adamic race are the victors and the Christians fail to see, or find, the Kingdom of Heaven. It has been suggested that even Grace has been corrupted, and degraded, by the Adamic spirit that reigns in things worldly ; the thought may be expressed in this form : the peacemakers as children of God who have this treasure of Grace in earthen vessels, may become stirrers up of strife, ambitious, worldly, and thus, the heavenly aroma of Grace be lost, and the earthly savour manifested. It is a thought worthy of consideration that only those who have stood the test of persecution, in its many forms, have really been conquerors in this warfare ; “theirs is the Kingdom of Heaven.”

Returning to the conception of the four-square city, what has to be remembered is that every square, built up in the past, is like unto a fortification, and to a city. There is continual advance ; there are battles lost and won ; but Grace is Divine, it has Eternal Life, and thus every new development carries forward all the past and gives to men a new revelation of Grace. This is what is meant by recurrence ; the objective form of development is from Adam and Seth to Terah ; the second, the psychic includes all the past and developes into all that is revealed in Abraham and Israel ; again, there is recurrence at the Captivity, and history ranges from Adam to Jesus Christ. All the four-square revelations of the past are carried forward into this new age of humanity ; and, the four-square City of God is seen in the Books of Wisdom, in the two series of prophets and in the Gospels. In Daniel, through Persia, the four-square city of manhood, as Adamic, is revealed ; as can easily be seen they are very important links of thought as bearing upon this particular stage of development. The conception is that Grace, in Sacrifice, comes into spiritual touch with all these powers by the way of Judea ; and, as can easily be seen they all fail to realise what the Kingdom of Grace means as Heavenly. It is here that the four-square City of God is revealed to men in the Man Jesus Christ. All the Gospels are spiritual ; they fulfil all the squares revealed in the past. The revelation is unique ; on one side He is the Saviour and Teacher, the Prophet ; on

another side He is the Healer, the Priest and the Comforter ; on the third side He is Ruler and King, above all Rulers that are earthly, the Divine Statesman ; on the fourth side He is God, as Creator, Light, Life and Love from Heaven, the Son of God, and the Life Eternal. What thoughtful men must remember when they enter upon this study is that within this City of God, moral measurements and moral values do not count ; it is not suggested that there should be lack of intellectual thought ; this is much required ; but the study must be scientific in harmony with the order of the realm of Grace, and the laws must be that of the Beatitudes. To deny this is folly ; every realm must be studied according to its own order and recognised laws ; therefore, to suppose that the realm of Grace can be measured by, or made subject to, ethics, or moral law, is absurd, and can never be found satisfactory or useful. Men have tried to conceive, and express, His moral Value for God and Mankind. All this is very foolish ; He is not only the Measure and the Measurer of all things in Heaven and Earth ; He is the Creator, and it is in this sense that He is able to value, as no man can, what is involved in the Gifts of Grace and Sacrifice, that can only be valued by the standards of Heaven. If men are not gracious, have not received the gift of Grace, and have not been the disciples of Jesus Christ, in the school of Sacrifice, then the very least they ought to do is to confess their ignorance, and declare that until they have fulfilled the necessary conditions of gaining practical knowledge of this realm of Grace and world of Sacrifice, they will not even hazard an opinion upon a subject where the very highest scientific training is required.

The conception about the Lord Jesus Christ, as the Light, the Life, the Truth, and the Love of God, is, that He is the Fulfiller, and the fulfilment, of all the revelations of Grace given to men from Adam to the Incarnation, and all that follows from this momentous event. He is the Cause ; He is in all the Processes ; He is the Purpose ; and, through Him, by His Holy Spirit, He will consummate all that is involved in this world of heavenly thought. This is what arises out of the Gospels ; this is a new age, a new beginning, Heaven is actually in the Earth, in Him ; the Kingdom of Heaven was within Him ; and, He was not only the City of God, He was the King victorious and regnant in Heaven in that City. This is how He attained Divine Power upon the Earth, after a spiritual manner, as the result of Grace and

Sacrifice ; and, it was at Pentecost that this power was made manifest among His disciples and followers ; they received the baptism of the Spirit from Heaven ; and, as individuals, families, societies, and Churches, the followers of Christ became known as Christians in the world. The Lord Jesus Christ, by His Spirit, is the Cause of the Christian Dispensation and all that is involved in it. What is known as the Church of Christ began in Jerusalem, was carried to Samaria, extended to Antioch, to Greece, to the Roman Empire, to Africa and Europe ; it is still extending ; and the prospects of the promise given to Abraham that in His Son all nations should receive blessing, is in process of fulfilment. This is the objective fact which men know to be true ; it is a matter of history that all men can study. The psychical study, as ideal, is not so easily followed ; what it means is that the Lord Jesus Christ was more than the Cause in this history of the Church ; He is its Ideal ; is involved in all its processes, as explained in the Epistles to Galatians, to Ephesians, to Phillipians and Colossians. That is to say, the Holy Spirit, by the Apostle Paul, revealed to men the Heaven they had received in their Saviour and Lord, as their Inheritance and Possession. By the same Apostle, as guided by the Holy Spirit, Christians were informed about the family and Church of God ; what they would have to suffer for Christ's sake ; how Churches should be formed and governed under conditions of Grace and Sacrifice ; and, in the Epistle to Philemon he indicated the spirit in which Christians should live. Further, there may be found a four-square City of God that extends through time and history, as in the Epistle to the Hebrews ; James to the Jews ; Peter to the Christians ; and, of John to all who fear God, who love their Saviour and their fellow-creatures. It is that of Faith from the foundation of the realm of Sacrifice in Abel to the end of time ; it is that of Hope through forms, ceremonies, and ideals ; it is that of the Patient Spirit of Grace during the Christian age ; and it is the revelation of the Love of God in Jesus Christ to all men throughout all the ages. Faith, Hope and Patience are all to be desired ; but the mystic germ and type of true religion is Love ; it is knowing the Name and Nature of God ; and by love conforming to heavenly ideals. Another four-square City of God may be found in the Book of Revelation : there the Christ is Saviour and High Priest of Humanity, as seen by the Apostle John when he received the letters to



the seven Churches. This vision is not future only, as for the Christian age, it applies to the past, the present and the future, and, unless this aspect of revelation is remembered the fulness of the messages will not be realised. He is the Lamb of God as the Divine Sacrifice, abolishing sin and bringing to men the Kingdom of Heaven. He alone is able to open the seals of the great Book of History and to reveal the processes by which revelation takes place. He is in His Church visible and invisible, in the Heavens at the Right Hand of God during time ; and He is upon the Earth in all the stages of conflict, of the serpent, the beasts, of sin, death and hell ; and, He alone is the Captain of Salvation, the Conqueror of all enemies, the Prince of Peace, the Ruler over all kings and the Lord of the universe. Babel and Babylon are not to be despised, as enemies ; but, what they represent are confusion and chaos, earthly pride and ambition, the glory of man and of the kingdom over which he claims rights by the law of primogeniture in Adam. In opposition to Babel there may be placed Jerusalem and the Temple of God ; and, in opposition to Babylon, Mount Zion, the City of God, as of order and of Divine Law. The climax of the vision is the conscious visible descent of that City, which has existed in all ages ; has been inwrought into history in all dispensations ; is inherent in the human soul ; and is destined to become the great Reality in the Earth.

Here it is necessary to pause and try to understand why it is that the City of God can be conceived and expressed under so many forms ; how it comes to pass that the ideals are imaged in the Mind after the same manner ; who it is that operates in all processes, carries out all purposes, and brings the pilgrims in safety to the Home that is Heavenly in Divine Love. It is not to be supposed that the pathway of the Divine Promises is that of roses and pleasures, and that no effort is required to regain Paradise. The vision of the way, in one sense, is as if the traveller was benighted ; he lay down to rest where all kinds of serpents were to be found ; and in his vision he was called to study these creatures, analyse and define them ; and, if possible, to try to comprehend why they existed, and what use they could be in such a world as this. There are people who are able to think that serpents are beautiful, that they may be very cunning, and were it not for the poison fang, they might even become pets to play with. Instinctively men feel that serpents are not fit companions ; it is not

pleasant to handle their bodies, or study their ways ; they are of the earth and creep stealthily along its pathways, there is the intuitive fear that there is danger in having anything to do with them. Yet, as the story goes, it was one of these creatures that beguiled Eve, by talking about what is forbidden being good for food ; as being pleasant to look upon ; useful as a means of attaining to wisdom ; and, in this way becoming like, or gaining the image of the gods, who are credited with knowing good and evil. What is found in this story is the conception of the creature earthly ; it is all about what the creature sees, perceives, and desires ; it is the physical things of beauty ; the psychical conception of what is pleasant for food ; the intellectual and non-moral attitude of man toward wisdom as the means of gaining power. What is noticeable is that righteousness, as related to moral law, the Will of God ; true religion as recognising God, as Creator, Lord, Lawgiver and King, appears to be completely forgotten. It can be seen that this tendency is, in its nature, selfishness, self-assertion and sin ; it is to miss the mark for which man lives as the creature of God ; it is to take the way of degradation after the serpent form, and not to aspire after angelhood and conformity with the Will of God. This, at bottom, is the testing question in all ages ; Do men claim affinity with the earthly, the carnal and the devilish, in serpent form ; or, do they look beyond what is earthly and desire to attain to the heavenly ? This test can be applied to all thinkers, workers and wise men in this age ; if they are omitting God from their thoughts, words, actions and schemes of life, they are missing the fundamental fact upon which truth and righteousness, as heavenly, is based ; and, if they omit the Lord Jesus Christ, the Son of God, the Saviour from sin ; and will not recognise the revelations of the Divine Spirit of Christ, then it is impossible that they will be able to find the City of God and the Kingdom of Heaven. Every wise man may try to build what he will value as a palace of earth ; but, if built upon the sands of time, the storm will destroy what is not built upon the foundation Rock of eternal truth.

To sum up these thoughts upon the four-square City of God as central in the Kingdom of Heaven, it may be useful to bring the conceptions to a focus as they can be seen in the light of modern science. What is assumed here is that Science has, in a wonderful manner, cast new light upon this truth. It is not in any sense suggested that this series

of analyses and syntheses is different from, or out of harmony with, the vision of the seer in the isle of Patmos ; he may be conceived as thinking, and conveying this thought to others, that all the knowledge obtainable in his day about such subjects, and he evidently pondered deeply upon all such matters, is that the great syntheses, as it appeared to him, was expressed in that great vision. Apart from pure scientific knowledge, there really was within the reach of the seer a great world of knowledge ; the treasures of Babylon, Egypt, the far East, Persia, Greece and Rome, were within his reach, it may be even in greater fulness than they are for the wise men of the West at the present time. It is the scientific movement, of this age, that gives a wider, deeper, and far more extensive outlook upon the problems of Heaven and Earth. If the students begin with the Earth, and travel by the way of the Principles, there is ascension by Force, Life, Spirit, Mind, Intellect, the Moral Life, Grace and Sacrifice to Heaven ; if from Heaven, then there is the way of ascent through the Beatitudes in which there is given the conversion of the soul to its emptiness, to sorrow, and to comfort ; to education by meekness and spiritual desire ; to the life of mercy and of purity among men ; and to the heavenly life in loving peace and patience under persecution. In the Principles, and their development, there are two squares linked together, being that of the genesis of Being, and, of attainment. In the Beatitudes the two squares are similar, they are the genesis of Heaven in the man and what the man will become by following in the footsteps of the Lord that is the Source of all blessings. The value of this definition in these two worlds of thought may be found here ; Earth and Heaven are in responsive communication ; they are in harmony ; therefore, there is the Hope that the psychical world will in due time, be placed in order ; and, if Patience carries on the perfect work of science, in the world that is intellectual and moral, then Faith and Love will join them in exploring the City of God, and the Kingdom of Heaven.

It must be recognised that the most valuable evidence upon this problem is to be found in the Bible, because it is the means of Grace for Regeneration, Salvation, Redemption and Restoration to the favour of God, and, to Reconciliation and Peace. The method of study may be based upon the Principles, or, upon the Beatitudes, or they may be interchanged to suit the enquiry ; the Way is that of



Development, as seen from the scientific standpoint, because it is now quite clear that it is by the law of development the Bible ought to be studied so that the Divine message of Grace may be understood. What has to be remembered in this brief summary is, that the City of God, and Kingdom of Heaven, are everywhere present to those who have eyes to see, ears to hear, and are enabled to understand the heavenly vision ; they are in the world of Nature ; inherent in Man ; instinctive and intuitive in Mankind and in Science ; and, in the Bible vital, full of light, radiant with gladness, joy and love for all those who love God, exalt their Saviour and are guided by His Holy Spirit. The story of Creation is that of development from God to Man, with the vision of Rest in the future, if the Man becomes like God by attaining to knowledge in truth and righteousness. The Vision is that of Almighty Power and Divine Wisdom, because as yet there is no discordant note in the heavenly music ; and, the Will of man has not been operative as contrary to the Will of God.

With the generations of the Heaven and Earth there is change ; the Power is not Almighty ; it is mediatorial ; it is in the hands of the Lord God in Grace ; thus Adam, Cain, Abel and Seth take their places in the Square as related to Heaven ; and, Adam, Cain, Seth and Enos as related to Earth. There is the vision of disobedience, sin and its consequences, and the Way of Grace ; those who had lost everything and were poor in spirit to them was given the inheritance of Heaven. In the Adam generations there is Life, Death, Regeneration and Sacrifice in Abel ; substitution in Seth ; reconciliation in Enoch and sanctification in Noah. This is how through death there is revealed the life eternal, and Comfort to those who repent. In Noah the Spirit of God is revealed in power to save, and, to judge, mankind ; the earthly way is that of evil ; the heavenly way is that of meekness, teachableness and obedience ; and, to all such the promise is given of an inheritance. In Noah and his sons history is summed up ; there is a revelation of the Mind of God ; for the disobedient and the irreverent, the life of bondage, the way of cursing and the blackness and darkness ; for those who are obedient, reverent and serve God, the knowledge of truth and the possession of righteousness. These are the germ centres of Power, Life, Spirit and Mind ; this is the four-square City of God in symbol. It is important as a starting point,

because it reveals to men in what spirit, and for what ends, they are to go forth to find that City where the Name and Nature of God is known ; and, that Kingdom which is Heavenly. The namemarks in the physical world of things objective are, Adam, Cain, Abel and Seth ; and of Life, Noah, Ham, Shem and Japheth. When entrance is desired into the way psychical then the ideals are Terah, Haran, Nahor and Abraham, with all that they represent as powers Mental, Intellectual, Moral and Spiritual. Advance out of the world of forms, and of the psychical persons, is through the living ones, Abraham, Isaac, Jacob and Joseph ; or, by Faith, Hope, Patience and Love. Development in the world of mankind is with Egypt and Israel ; it is the problem of Mosaism, as Redemption, Salvation, Preservation and Sanctification ; it is the Mercy of God to the sinful ; the Knowledge of God to the ignorant who are out of the way ; the Guidance and Help of God in the journey of Life ; and the vision of the Promised Land. It is the man pure of heart, encouraged by God, overcoming enemies and obtaining an inheritance. It is men despising their birthright and forfeiting the blessing. It is God in Grace, as the Peacemaker, Priest, Ruler and Judge coming into His City and Kingdom, and being rejected by His people ; and, what follows is the fall from the ideal, and the heavenly, to the earthly ideals of men and of the kingdoms of this earth. This is how the psychical vision is summed up in the Bible. The heavenly squares are broken up ; the City of God is trodden underfoot ; the temple of God is destroyed, and the Kingdom of Heaven is not to be seen upon the earth by the men of this world.

Here it may be well to notice that, in a sense, revelation thus far means dualism ; it is Heaven and Earth, God and the Devil, Light and Darkness, the good angels and the demons. With the Restoration, in the generations of Esau, Adam, there may be discerned a tendency to triunism ; to the form of the Cube in place of the Square ; there are three such cubes of thought ; they may be expressed, in this form, History, Adam to the Restoration ; Salvation, the Altar and Sacrifice in Ezra ; the City and its walls being rebuilt, in Nehemiah. The second Cube begins with the story of Esther and the people of God under the doom of death, but saved by Faith through the Divine Grace ; the portion of man in this world of sorrow as given in the book of Job ; and, the voices of the saints, in their songs,

as found in the book of psalms. The third Cube reveals the way that men take to find salvation by Wisdom ; their experiences, and failures, as found in the story of the Preacher ; and, the Vision of Love as the highest conception attainable by the men of this world. In all these remarks there is no want of respect for these books, all that is suggested being that whether they are studied as four-square, or as cubes, they fall short of the highest spiritual ideals ; there is a whole cube required to make up the four-square symbol. Passing to the Prophets, and to the Gospels ; the four-square ideal is carried out ; there is the likeness of the Spiritual to the natural ; there are the germinating centres in objective forms and psychical ideals ; there are processes and purposes in their order following known laws ; and, at last, the Spiritual Man appears, who, in the fullest sense embodies in Himself the City of God and the Kingdom of Heaven. What follows Faith, Hope, Patience and Love ; Power, Life, Spirit and the Man filled with the Spirit of God ; is, Spiritual redemption to Jews, Romans, Greeks and all men ; the glory of the Man, Pure in Heart, who sees and reflects the Face and the Glory of God ; the message of Peace, through the sons of Peace, the children of God, to a lost world ; and for a time, a long time, as seen by men, the rejection of the Prophet, the Priest, the Judge and the King of the Spiritual Israel.

The point to be noticed here is that the Grace of God in Jesus Christ, as the object of Faith, never fails ; that the Hope of the Inheritance in Him is inherent, instinctive and intuitive in His people ; an ideal that cannot die ; that the Patience of God, in Christ, cannot be measured or numbered ; and that the Love of God, in the final syntheses of all things, is the City of God and the Kingdom of Heaven. There is another aspect of this truth worthy of consideration ; it is that in the four dispensations of Grace there are manifestations of the City of God and the Kingdom of Heaven. In the first, truth is revealed in Enoch, as the embodiment of Grace and Truth in a Man, the Companion of God, like Him, and called Home to be with Him in the Heavens. In the family of Terah there is the manifestation of Truth and Righteousness, Grace and Faith, Hope and Love, and these are the ideals in the Kingdom of Heaven. In the second part of the psychical world of thought, Moses is found in the Mount of God, and there he sees all the patterns of heavenly things as the revelation of Truth ; and, in the Temple,



built by Solomon in Jerusalem, there is, in outward form, an ideal of Truth, Righteousness, Grace and Love. In the third, the empiric world, there is the vision of the City of God, as given to Ezekiel the prophet, in the Spirit, and by the Spirit of God ; and, the Consummation of all these revelations in the Man Jesus Christ, the Son of God, the Saviour, the Light, Life, Truth, and Righteousness of God, in Whom the Kingdom of Heaven was inherent, instinctive, intuitive and fully realised. In the fourth, the spiritual world, the eyes are fixed upon the exalted Christ, the Son of God, the True and Righteous Man in Heaven and the Grace of God in Love, the Image of God. This revelation to the Church redeemed, is as Faith and Truth to all true Hebrews who have left the earthly and chosen the heavenly in Christ ; as Hope and Righteousness to all true Jews who have been looking for the promised Messiah ; as Patience and Grace to all Christians who have followed in the footsteps of their Lord and Saviour ; and as Love and Sacrifice to all men in all nations who have followed the pathway of Love and Sacrifice in this world for the good of others. In the Book of Revelation, the summation of the whole, what the seer observes is a four-square City reaching down to earth and as high as the heavens ; extending from Eternity through time into Eternity ; it is a great City four times four-square and only what is unclean, evil and ever-changing, is shut out. In a true and real sense this is like the vision that is appearing to science ; it takes this form, all these worlds of spiritual thought have been perceived ; in every world of thought there are four squares ; there are four worlds, and they are all similar in their order and development ; what constitutes the order is that of scientific Truth into which they can all be resolved ; those who are able to see and understand this vision of the Divine Order find themselves within the City of God ; and living in the Kingdom of Heaven as the subjects of Divine Law ; they know this means the revelation of the King in Grace ; they hear His Voice, saying " Surely I come quickly." Even so come, Lord Jesus. Amen.

The result of this enquiry may be expressed in the following thoughts. That the Kingdom of Science, as inductive truth, has come to men and they are becoming conscious of the fact. In future the way of study must be in scientific order ; failure here must produce evil results ; satisfaction can only be attained by attaining to the harmony and unity that follows in the pathway of true science.

With this line of thought men are familiar in their study of the physical world. But it is equally true as applied to Man. The Greek sage who said, "Know thyself," knew that man is the epitome of Nature ; he is the summation of all things and thoughts ; and, it is in, and by, him, that harmony will be found. To know man truly is to know the kingdom of heaven in microcosmic form ; it is in man that the wonders of physical life are summed up ; in him there exists the mystery of mind ; in him the intellect gains knowledge and the supremacy of moral law is recognised ; and, in man alone can the glory of grace be manifested and the value of sacrifice appreciated.

It can be seen that all this knowledge becomes general and requires to be applied to the race of mankind. It means that man, and mankind, are capable of attaining to the knowledge of the Divine Order in the universe ; and, that their highest good is to be found in obedience to Divine Law. It can be seen that ethics as earthly ideals are of little use ; they are without a definable standard of thought. Man's first requirement is being right in heart toward God, the Creator, the Source of moral law, and of all laws. Ethics means self-centralisation and self-assertion ; it is man trying to create an ethical world out of the debris of the moral world. This truth is applicable to families, societies, nations, and the whole world ; what men require is not social, legal, and penal laws, Mosaism, or perversions of Christian truth, it is being true and right with God in His moral universe.

The ideal in physical life is health ; in psychical life sanity ; in the moral life oneness with God in heart and will. These ideals are lost ; men are doing their best to find them ; but they are doing so not only in the wrong way ; they are too often rejecting the only way by which restoration is possible. The way of Grace is known ; it begins with being "poor in spirit" ; in repentance toward God ; in meekness, and obedience to Jesus Christ ; in desiring to know, and obey His will ; in being kind and forgiving toward those who are unkind ; in trying to live a pure life ; in cherishing the spirit of peace ; and above all in being patient when persecuted by returning good for evil and blessing for cursing. This is not morality ; it is Grace ; it is Heaven brought down to earth ; it is the only way by which there is restoration to the favour of God and peace among men.



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